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Canada and Bermuda



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COMING SOON

A new way to share the love of
Christ with your neighbours. Watch
for details in upcoming issues of
Salvationist



Giving
Hope
Today

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Mission Statements

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

Salvationist informs readers about the mission and ministry of The Salvation Army in Canada and Bermuda while engaging them with our biblical mission and purpose.

Faith & Friends

Are you sharing your faith? When you finish reading *Faith & Friends* in the centre of this issue, pull it out and give it to someone who needs to hear about Christ's life-changing power. You'll both be glad you did.





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Tipping Sacred Cows

Some would have us believe that there is a rural pastime of sneaking up on sleeping cows as they stand in their field and, with a gentle nudge, tipping them over. Youthful pranksters run off before the cows regain their footing to retaliate. This prank is probably more fiction than reality, yet there is no doubt that tipping over a cow is not an easy feat.

The term "sacred cow" is used to describe a habitual behaviour that is immune from criticism or censure, usually an activity that people continue for generations without a critical look to determine its usefulness or effectiveness. Throughout the long history of organized religion there have been various sacred cows that have become firmly planted in the fields of religious life. Even Scripture attests to this fact. In Isaiah 1:11-20, God says that he takes no pleasure in the religious activities of the Israelites and detests their gathering to worship, simply because they are clinging to a form of religion without having the essence. The ancient Israelites never critically looked at their festivals and feasts, blindly continuing them until God denounced them through the prophets.

Jesus used very graphic language to challenge the sacred cows in his day. Recall him labeling the religious leaders as "white-washed tombs" (see Matthew 23:27) or him describing the futility of putting new wine into old and brittle wineskins (see Luke 5:37). He challenged organized religion as it was practised. His teachings did not find an easy fit with the established thinking of Jewish establishment.

We offer a series of articles in this issue that challenge today's sacred cows in North American churches. They find their inspiration from a booklet on the topic written by David Morehouse and Kevin Vincent, Canadian Baptist ministers who offer courses to church leaders on the subject. We are grateful to Salvationist writers for challenging our sacred cows. It is very difficult to actually tip over a cow in the field. It is equally difficult for us to reflect on and tip over our established sacred cows. Let's begin the process by seriously thinking about what these writers are suggesting. Consider your part in tipping sacred cows.

Ray Moulton

Lt-Colonel, Editor-in-Chief



Old Sweater Sacred Cow

Choosing Kingdom values over sentimentality

by **Dion Oxford**, Director, *The Gateway*, Toronto

We all have an old favourite sweater or T-shirt. It's ugly, smelly and possibly even a health hazard.

People on the outside looking in can't quite figure out why you wear it. It's so obviously disgusting to the casual passerby. But because we knew it when it was young, we love it. It brings us comfort and helps us feel safe, even though it might very well be making us sick.

It's quite possible that the way we do church today—the way we dress, think, act, engage, respond, program, build, preach, spend, save and lead—may be like that “old sweater” that no longer makes any sense but somehow makes us feel comfortable.

I believe we have so many “old sweaters” kicking around now that we can barely see the gospel for what it is. The bugs and vermin that have found a place to curl up and live in our cozy garments have passed on so much disease that we are too sick to even know we're sick.

LEADERSHIP, BUILDINGS AND PROGRAMS

What “old sweaters” or “sacred cows” might I be referring to? Well, what about our fixation on “leadership”? I know there is a huge leadership vacuum in the Church right now, but how is it possible that the Christian leadership discourse focuses on the individual and on power? How have we bought into business models for leadership and not Kingdom ones? Why have we defined success by church growth or glowing stats from our program? Whatever happened to the model Jesus set for us? Why can't we shift our focus from being results-oriented leaders to those who wash each other's feet? Even the attempt at changing the language to servant or coaching leadership is often just top-down hierarchical, power-based, results-oriented direction. Maybe this is exactly why our leadership pool is so shallow these days; perhaps we've lost sight of the Kingdom leadership values that turn cultural values upside down.

And is anyone else wondering if we've become obsessed with “health and safety” these days? I've been to more meetings these past two years on disaster/pandemic planning and health and safety than I care to remember. I can't quite find in the Gospels, or anywhere in the Bible for that matter, anywhere near the concern we have today for this issue. Now before anyone judges me as someone who doesn't want to protect his staff, I do take these matters seriously. We have taken all the necessary health and safety precautions.

However, Jesus never said ministry was safe. In fact, from what I read, a journey with Jesus is a journey to the cross. I believe it's very likely that within the next decade, a Christian worker in Toronto will die to gun violence. Should we then pack up our bags and leave the inner city, or is this exactly where Jesus would have us?

What about our love affair with buildings and programs? Do we find our comfort in size and systems? The heart of the gospel seems to be in organic communal care and response to each other's needs,



Why can't we shift our focus from being results-oriented leaders to those who wash each other's feet?

gifts, hopes and dreams. But as soon as something proves to be successful, we box up the program, package it, market it and sell it. Our chaplain here at The Gateway shelter spends a lot of time mentoring kids in and out of jails. He does this in response to the issues he's observed with the ones he's met in prisons and ghettos. He now is regularly asked to visit congregations to do "mentoring sessions" with churchgoers. I can see the church bulletin now: "Mentoring Program starting in September. Come out for four weeks and learn to be a mentor. Only \$50 for the cost of materials and light refreshments."

OUR RESPONSE TO THE POOR

Nearest and dearest to my heart is how we respond to the poor among us. Do we really think that our leadership training modules and mentoring programs and Salvation Army uniforms and our sheltering facilities mean anything to the poor? (I should say that tangentially these things matter in that a person feels welcomed and loved and respected if their surroundings and programs appear to be well kept and designed with care.)

Henri Nouwen pointed out that Jesus said, "Blessed are the poor"—he didn't say, "Blessed are those who care for the

poor." Jesus also said, "Blessed are they that mourn"—he didn't say, "Blessed are those who comfort those who mourn." Those are positions of power, not vulnerability. They are often sentimental positions and not necessarily Kingdom ones.

Jesus said "Blessed are the poor." He didn't say "Blessed are those who care for the poor"

RADICALNESS

Finally, the most recent emerging sacred cow is that of "radicalness." What it seems to be amounting to is a marketed counter-culture that is trendy and still based on consuming goods and making celebrities. To be considered "radical" these days is often merely in attending an SAROOTS conference or reading a Shane Claiborne book or listening to Sufjan Stevens CDs.

Whether a person makes changes in their lives is not what defines "counter-

cultural" these days. It's simply whether or not you purchased and read the book or attended the conference or know the lyrics to Sufjan Stevens songs. (To be clear, the SAROOTS organizers, Shane Claiborne and Sufjan Stevens don't want this.) It's cool to be radical and the marketplace has once again capitalized on it. It's already becoming an "old sweater."

Writing this has caused me to be challenged myself. I like being known as a leader, writer, singer and speaker. But when people ask me for my bio should I respond by saying, "I'm Dion Oxford and I have this title and these many accomplishments"? Or should I respond by saying, "I'm Dion Oxford and I am a Spirit-filled member of the body of Christ"?

I've also at times thought of myself as radical. But perhaps, as a good friend of mine recently pointed out, I'll only be truly radical when I find myself nailed to a cross. And then it won't really matter anymore. ☹

Where Heritage Reigns Supreme

- The Old Sweater Sacred Cow involves the clash of two value systems: sentimentality versus the Kingdom of God.
- It is rooted in an attitude that screams, "It's all about me!"
- It develops an unhealthy obsession with buildings and programs.
- When there are competing priorities it always seeks a win-win compromise.

The Tipping Stance: Lost People Matter Most!

- When "lost people matter most!" we are willing to forego personal preferences for Kingdom building.
- When lost people matter then "clean fish" are less important than "caught fish."
- The Kingdom of God requires Kingdom values.
- When issues of heritage versus lost people collide, lost people always take priority.

Scripture: "Count on it! There's more joy in Heaven over one sinner's rescued life than 99 good people in no need of rescue" (Luke 15:7 *The Message*).

Big Group Interaction

- What are our core values?
- Are we willing to release people who do not hold our identity/values or will we sacrifice our identity/values to keep those people? Where do we draw the line?

Bittersweet Encounters on the Street

The following are some glimpses into my journey alongside some of the most marginalized people among us:

- I once chatted with a girl as she worked the street. She told my friend and me that we were her angels sent from God to speak with her that night. Then she walked away and got into a man's car and drove off.
- I met a man who claimed to have invited Jesus into his heart. Then a few weeks later he announced that he asked Jesus to leave his heart as it was just too dark a place for Jesus to be. His theology is really off, but what a lesson in humility!
- One day in chapel a man was whistling along to the songs we were singing. The whistling was musically painful. When I finally figured out who it was, I realized he was whistling because he can't speak English and this was his way of participating. Then the whistling became music.
- One Christmas Eve my family was handing out Christmas gifts to people on the street. My then-three-year-old daughter

wept at the sight of people sleeping outside in the cold.

- There once was a man who came to chapel every Wednesday night so we could pray for his constipation. And every week we did.
- Several men, when they have chosen to quit smoking crack, have offered me their pipe as a gift and as a sign that they were serious about quitting. I still have those pipes in a sacred place.
- A man we were escorting off the premises threw a giant rock down the steps after us. It could have killed someone had he made contact. It reminded me of the utter desperation of street life.
- I had lunch with a man in the shelter who explained the Boston Tea Party to me. I never knew what it was before that day.
- Another day I had lunch with a man who claimed to be the son of God ...

No program or training module could have ever brought me into such close proximity to Jesus as these experiences have done.



Magic Mirror Sacred Cow

Mirror, mirror, on the wall ... who's the fairest church of all?

by Major Jamie Braund, Corps Officer, Cariboo Hill Temple, Burnaby, B.C.

Why is it that I need to ask someone if my clothes make me look fat when I have a mirror in my room? Can't I see for myself? And what about my character? Why is it that I can be completely unaware of things that others know about me when I ought to be able to just "look at myself" and see what they see? Can I really be so blind? "And you will know the truth, and the truth will set you free" (John 8:32 NLT). That sounds easy, but doesn't always materialize as it should.

According to a psychological tool called the "Johari window," we all have "blind spots"—that is, information of which we are not aware but others are. Here's the fun part: they get to decide whether and how to inform us of what they know. Think about it ... do you really want other people telling you about all the things they know about you but of which you are not aware? "Don't you realize you are balding?" "You're too self deprecating." "You always talk too fast." I actually enjoy having blind spots, although I suppose that's not healthy.

Fortunately for you, this article is not about me. It seems that it is also possible for churchgoers to have a "blind spot," a false perception of who they are. A church can be totally unaware of truth about themselves that others are aware of. And they too may or may not want to hear or believe the truth. It would perhaps be easier if a church could just look into a mirror and see what they need to see. But instead, churches often carry on, completely blind to the realities of their weaknesses—the areas where improvement is needed. The authors of *Tipping Sacred Cows* suggest it's like a type of "magic mirror" thinking that makes people and churches fundamentally unaware.

How does a church become blind? Over time, tradition can take over mission, to the point where a church begins to think they're just fine the way they are. They were in good shape at some point in their history, so they figure they must

still be fine if they do everything they used to do. After all, you've got to hold onto something. You've got to somehow survive in a world that's changing faster than you can keep up with. It's easier to just pretend that everything is OK. "Mirror, mirror, on the wall ..." The answer is always the same: "Of course, you're the fairest of them all!"

Then along comes a newcomer, or an old friend, or even an officer from DHQ who tells the corps members that they're not all they should be. The truth hurts! But the truth is supposed to set you free. Why wouldn't you want to know the truth?

Truth-telling should help. It's supposed to make you feel better. But who is going to do the truth-telling? What about their credibility? Maybe they don't really even know what they're talking about. So what if the coffee doesn't taste good? So what if one person got told to sit somewhere else because that seat belongs to Aunt Mary?

So what if not everybody in the congregation likes all of the music? You can't please everyone.

*We should all
be more concerned
about what God thinks
of us than what
others think*

DIVINE FEEDBACK

The reality is that we should all be more concerned about what God thinks of us—individually and corporately—than what others think. We need to ask ourselves, in the words of Herbert Booth's familiar song, "Am I what I ought to be? O Saviour, let me know." Yet what if God really told the church what they needed to know? There aren't many places in Scripture where God says to his people, "You're fine just the way you are. You don't need to change. Mediocre is good enough."

In the Old Testament's prophetic message of Haggai, God says to the Israelites who have returned to Jerusalem from exile in Babylon, "Is [this] a time for you

yourselves to be living in your panelled houses, while [my] house remains a ruin? ... Give careful thought to your ways" (Haggai 1:4-5). The people had become blind to the reality that they were living in comfort while God's work was not getting done. Were their mirrors not working? God shared truth and, in this instance, they responded right away.

In Paul's letters to the Corinthian church, we see numerous examples of corporate correction. Regarding one situation, Paul declares, "It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate" (1 Corinthians 5:1). How does a church become so blind that they're able to engage in behaviour that ought to be easily seen as being in opposition to God's will?

In Revelation 3:14-21, God tells the church at Laodicea that he is about to "spit them out of his mouth" (v 16), warning them that they desperately need to "be earnest and repent" (v 19). He even points out how blind the people were in this case. "You say, 'I am rich; I have acquired wealth and do not need a thing.' But you

everyone likes the music choices. There must be ways to evaluate what is really important—defining reality.

There are many evaluation tools available to church congregations that help to identify the important things. Natural Church Development isolates eight key factors that make churches healthy. Vital Signs examines five areas to consider as strengths or weaknesses. Both of these survey assessments are endorsed by The Salvation Army and can be helpful in identifying weaknesses and formulating strategies for improvement.

That's the official answer. Yet there are times when even these formal evaluation tools don't go far enough in the "soul-searching" that is sometimes required in churches. One of the things I've learned over 20 years of officership is that there is a continuous, unending process required in ensuring that mission remains our priority. It is incredibly, and dangerously, easy to become complacent, ingrown, exclusive and bound by our own preferences and selfish ambitions. It's very tempting to forget why we're doing what we're doing. It's a comfortable yet perilous seat.

It is possible for churchgoers to have a "blind spot," a false perception of who they are

do not realize that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see" (v 17-18). Then God shares his motivation for this harsh enlightenment: "Those whom I love I rebuke and discipline" (v 19).


Can you imagine being so visually impaired that you don't even realize that you are "wretched, pitiful, poor, blind and naked"? If someone told you the truth, would you really be able to hear—even if they did so out of love, even if the message was from God himself?

DEFINING REALITY

Contemporary leadership models teach that one of the most important activities of a leader is to "define reality." To tell it like it is! In a church setting, who defines reality? How do they do it? And who determines what's really important? Maybe the coffee isn't great, maybe not every visitor gets the warmest welcome, maybe not

(and probably all churchgoers), we can sing truth better than we can live truth. This song was a big musical production number, but does it make a difference in who we are? Do our church congregations and ministry units really prioritize God's commission to tell of his love, believing that Jesus really is the only way? I recently heard someone say that if we really meant everything that we sing in church, the world would truly be changed. I believe that's true.

So I'm going to pray that God will give me the strength, by his Spirit, to take responsibility for my part in prioritizing mission, in remembering whose we are, in focusing on what really matters—the things of eternity. And if God wants to use others to give me feedback and evaluation because my mirror doesn't work, then I pray he'll also help me to be gracious and humble enough to hear the truth.

Remember, Jesus said: "You will know the truth, and the truth will set you free" (John 8:32). 

A False Perception

- Magic Mirror thinking creates churches that are fundamentally blind and unaware.
- Magic Mirror thinking assumes that people in our community perceive us the way we perceive ourselves.
- Magic Mirror thinking creates a tendency to be too forgiving of mediocrity.

The Tipping Stance: Truth Telling

- Truth telling environments are committed to honest self-assessment and evaluate often.
- Truth telling environments have leadership teams that help define reality by using diagnostic tools, evaluations and other resources.
- Truth telling environments are willing to live in the tension that exists between excellence and authenticity.
- "The first task of a leader is to define reality" (Max DePree).

Scripture: "And you will know the truth, and the truth will set you free" (John 8:32 NLT).

Big Group Interaction

- How open are we to the truth? Have we created an environment where we are free to tell the truth? How good is Sunday morning worship really?
- Who can we invite who will give honest feedback—both Christ-followers and non-Christ-followers?

PRIORITIZING MISSION

We must constantly be looking for opportunities to prioritize mission, to communicate mission, to engage in mission, to ask ourselves: "What is our mission?" I'm often reminded of songs when I'm mentally engaged in a subject. It's just how my crazy brain works sometimes. So here goes ... your age and Army background will probably determine if you know this one, but it's the words that matter.

*We have a mission, God's own
commission,
To tell of his love, tell of his love.
And we have a talent, a God-given
talent,
To tell of his love, tell of his love.
Let's use it in his name, forgetting
fortune and fame.
Just tell of Jesus, a loving Jesus,
A saving Jesus, he is the way.
Tell of Jesus, forgiving Jesus,
He is the way, he's the only way!*

How unfortunate that as Salvationists

Anniversary Gift Benefits Saint John *Homeless*

To help The Salvation Army's Booth Residential Services in Saint John, N.B., celebrate its 25th anniversary, the Greater Saint John Community Foundation awarded them a grant of \$15,000. The Army's facility is the only men's shelter in the city. It provides accommodation to 79 men who find themselves homeless for a variety of reasons.

Homeless men in Saint John come to the centre looking for an opportunity to make a new beginning. Through its special care and community housing programs, staff provide a range of services including emergency shelter, personal counselling, recreational activities and life skills training.

All are designed to assist the men to achieve the highest state of independence possible.

The Salvation Army has been working at this location in Saint John for more than 100 years. Booth Residential Services is pleased to receive the grant, which will help them purchase much needed beds, mattresses and linens for the facility.



Mjr Carson Durdle and Booth Centre Council members accept cheque from Saint John Community Foundation

CREATIVE OUTREACH Opens Ministry Opportunities

Salvationists in Richmond, B.C., found a way to reach out to their multicultural community at a popular local attraction. They set up a Salvation Army information booth at the Richmond Night Market to promote the ministries of the corps. Richard Lee, a lawyer who recently joined the staff of

the Richmond Corps, was also on hand to offer free legal help.

Richmond is a very ethnically diverse city, with many immigrants coming from Asia in the past 20 years. The Richmond Night Market reflects that diversity and has become part of the summer scene over the past several years. Approximately 30,000 people visit each evening during the weekends, sampling the best of Western and Oriental cuisine and viewing a wide array of merchandise. Members of the Richmond Corps hope that their presence at the Night Market will raise the Army's profile in the community and draw new people into their fellowship.

Richard Lee (right) with Cpts Orest and Tracy Goyak and their family at the Night Market



Looking for hope in BERMUDA

People still look to The Salvation Army in Bermuda for hope. This was evident during the recent divisional open-air meetings, in which Salvationists reached out to fellow Bermudians. At three locations on the island, Salvationists used music, dance, mime and drama to share the gospel message. The meetings gave many opportunities for local residents to meet members of The Salvation Army. Some found the opportunity for soul-searching conversations and were met at their various points of need.

To wrap up a full weekend of activities, Salvationists united on Sunday for the annual "Worship in Victoria Park." During this event, soldiers and friends of the Army shared together with those enjoying the park for the day as well as homeless people who frequent the area. The crowd totalled more than 300 as individuals from all walks of life enjoyed fellowship and praised the name of Jesus.



A colourful presentation draws attention in Victoria Park

Watch for future issues of
SALVATIONIST.ca
as we explore these themes

December
Multicultural Christmas

January
Spiritual Disciplines

February
Partners in Mission

Be involved in the Army's present
Be part of the Army's future

No Idol Gesture

More than 1,200 residents of Drumheller, Alta., gathered on September 11 to watch a live telecast of CTV's *Canadian Idol* finale. Although the competition is popular with Canadians, it had a special attraction for Drumheller residents through their local participant, Jaydee Bixby.

Although Jaydee did not win, the occasion did benefit the local Salvation Army food bank. Community residents used the event to support the Army by donating cash and food



Cpt Bramwell Pearce and young people stand ready to accept donations

items. They gave a total of \$200 and filled two pick-up trucks with non-perishable food and other items to assist with the Army's work in their community.

Acts of KINDNESS

With the cost of sending children back to school increasing every year, Salvationist in Sackville, N.S., decided to do something to help ease the financial burden. They purchased backpacks and filled them with school supplies. Captain Carson Decker presented the backpacks to



the principal and vice-principal of the local junior high school, who in turn gave them to children in need.

This small act of kindness is one of the ways that Salvationists in Sackville share the love of Jesus with their community.

Cpt Carson Decker presents backpacks to Principal Martine Adriaensen and Vice-Principal Chuck Williams

Time Travel in Bagotville



Cpt Valerie Lublink and her team use drama to teach children about God

Captain Valerie Lublink, her daughter, Myriam, and volunteers from the Emmanuel Chapel took 23 children from the military community at Bagotville, Que., on an exiting week of "time travel" during the annual vacation Bible school this past summer. The children visited a Viking Village, the Wild West, Ancient Rome, the Far East and Ancient Greece. During their travels they learned how Jesus is our guide, rescuer, shelter, provider and defender. At the end of the week, the children shared their experiences with 93 parents and friends who attended the VBS chapel service.

The VBS program, Time Stone Travellers II, was written by Captain Valerie Lublink, who serves with her husband, Captain Patrick Lublink, as a chaplain at the Bagotville military base. With the children still singing the songs they learned, there is no doubt it was a successful venture and helped establish positive relationships with families on the base.

Did you know ...

...Salvationist Mayor Claude Elliott of Gander, N.L., was a guest of the Canadian Consulate in Philadelphia on September 11? Sharing his personal recollections of Gander's response to the emergency, he said, "The Salvation Army was the greatest thing that happened to us on September 11, 2001"

...General Shaw Clifton and Commissioner Robin Dunster, Chief of the Staff, were given the Freedom of the City of London on September 13? Recipients of the honour, which dates back to 1237, include Salvation Army Founder William Booth, who was given the Freedom of the City in 1905

...HLS Bessie McEwan of North Toronto CC recently retired following 43 years of faithful service?

...The Salvation Army's Mama Mkubwa ("Big Mother") program in Tanzania helps communities care for their AIDS orphans?

...retired Comr Joe Noland of the U.S.A. Western Territory has published a new book, *Lead Right, Love Left*, and launched a new website designed to promote a creative, innovative and radical approach to ministry? You can find it at www.joenoland.com

...in one small shantytown in Brazil, 80 percent of children who were once failing in school are now doing well because The Salvation Army provided them with glasses?

...The Salvation Army celebrated 100 years of suicide prevention in 2007? The Salvation

Army was the first organization in the world to provide suicide prevention programs. William Booth established the first such bureau in London, England, in 1907

...the Canada and Bermuda Tty has fewer ethnic-specific ministry units than at any other time in our history? At the same time, we also have more new immigrants worshipping with us than ever before

...Deryck Diffey, longtime cornet soloist with the Canadian Staff Band, has released a CD of solos he has presented over the years? *Playing on the Edge* features mostly live recordings and includes accompaniments by Tottenham Citadel Band from the 1960s, before Deryck immigrated to Canada. To purchase a copy, contact him at 905-294-2394 or diffster@hotmail.com



Lessons Around the Flagpole

Army music camps continue to impact young lives for Christ

Colonel Glen Shepherd, *Chief Secretary*

In the August issue of *Salvationist*, I mentioned that Eleanor and I would be taking a week of our vacation in August to serve on the faculty of the senior music and gospel arts camp of the former Ontario Central Division at Jackson's Point, Ont. The week at camp has now come and gone, and as I sit and write this article on Labour Day weekend, my body still aches from the accumulated fatigue.

In the 1970s, we served as music camp faculty members at Lac Lachigan divisional camp in Quebec. Then in the 1980s we became divisional youth secretaries for the province, where we had responsibility for camping ministries. The last music camp we attended was as territorial youth secretaries in France in 1990. Now, 17 years later, we were overwhelmed by the pace of camp and the commitment of faculty members who graciously gave a week of their own time to work with the young people who attend.

Despite our fatigue, we treasure the experience and savour the lessons we learned. The morning flag-raising ceremony around the camp flagpole with the band playing *O Canada* evoked memories of my youth. But as I reflected there, I saw so many reasons to thank God for what is evolving.


First of all, I rejoice in the diversity of tastes and styles that are part of a music and gospel arts camp. The brass band and chorus (in which Eleanor and I participated) remain key elements of the program, but there is so much

more going on. The daily activity and the evening programs incorporated drama, dance, drum corps, contemporary worship and small brass ensembles as well as the more traditional brass band and singing group. The genius of The Salvation Army has not been its military structure but, rather, its ability to relate the expression of the gospel to the culture. The expressions we saw during the week at Jackson's Point reflected that genius.

Secondly, we were deeply touched by the spiritual sensitivity of the campers. The week culminated on Friday evening with a session around a makeshift wooden cross, tucked away on a hill in the north-west corner of the camp. As students and faculty members laid stones at the foot of the cross, representing their burdens, doubts, weaknesses and challenges, I was moved to the core of my being by the transparency and sincerity of this group of sensitive and ser-

ious Christians. I don't share the tattoos and piercings of today's teenagers, but I identify with their quest to know Jesus and to live unapologetically for him.

Thirdly, I was encouraged to see a new generation of leaders emerging. The camp directors chose not to have an honour student. Instead, some key members of the faculty selected a group of young people whom they saw as potential leaders—not just music leaders—to work with Eleanor and me in a course on Christian leadership. This vision of music camp spoke volumes in terms of being an investment in the development of future Army leaders to serve this generation. To me, that is a crucial component of what our summer camps are all about. Eleanor and I met every morning for breakfast with the six individuals as we worked through the essentials of Christian leadership: What are the most important characteristics of a Christian leader? How do leaders develop a balanced assessment of their strengths and weaknesses and get to know their own temperament and leadership style? How do they encourage accountability from the people they lead? How do leaders develop their team so that everyone is used in the best way?

We finished the week exhausted to the bone, yet thrilled by the signs of life and hope for the future that we lived. Do I have any regrets? Yes! A 59-year-old should not sign up for the soccer tournament. I won't repeat that mistake next time. 

*Students and faculty members
laid stones at the foot of the cross,
representing their burdens, doubts,
weaknesses and challenges*





Priestly Pastors Sacred Cow

Are officers control freaks or are congregations abdicating their responsibility?

by **Major Geoff Ryan**, *Corps Officer, Corps 614, Toronto*

The idea of “the priesthood of all believers” is an enchanting one that shimmers like a mirage in a dry desert. We glimpse it, long for it, reach out for it and fantasize about how wonderful everything will be once we get to it, but in reality we never seem to get there.

Some officers are control freaks, power hungry and too insecure to allow others to share their pulpit or trust them with any significant decision-making. But only a very few are like this, a tiny minority. The majority would dearly love to give power away, to have their people step up and take more ownership in the life and mission of their corps and ease their overwhelming burden. Most corps officers are overworked and live with the constant feeling that they will never quite catch up or get a handle on everything.

Most officers now serving in the field were trained in a hierarchal, top-down system of authority that concentrated power in the hands of the commanding officer (for example, the corps council is, at the end of the day, an advisory board with technically no decision-making power or even voting rights). The culture that birthed the Army’s present-day leadership is one in which newly minted officers are expected to assume power and to regard delegation of authority warily. Added to this is a workload of unrealistic proportions and the Damoclean sword of failure hanging overhead. It is a system by nature more punitive than affirmative. It offers a paycheque which, in spite of all the supposed extras, can lead to a culture of dependency. Many officer families find themselves in a state of institutionalized poverty, living from payday to payday. The loss of autonomy—the voluntary surrender of one’s future and particular calling to the organization—seems noble to a 20-something starting out. But add a

few years of ministry in the field and, for many, hindsight reveals it to have been a Faustian bargain, particularly as new ministry models and methods open up and, along with them, new opportunities for non-officer personnel.

It should come as no surprise, therefore, that an entitlement mentality can start

to pervade the thinking of some officers. Often unconsciously, they start to tighten their grip on those tangible indicators of their worth and value, such as being in charge. Is it really any wonder that many work themselves to the bone trying to be all things to all people and win the approval of an organization that values



Photo illustration posed by model

hard work and busyness? So we inevitably end up with priestly pastors.

KEEPING THE SHIP AFLOAT

I also believe that most people in most corps have the expectation that officers should be about their Father's business, doing most of the tasks they are presently charged with. The bottom line for the majority of churchgoers is that they are busy as well—busy with their lives, jobs, families, leisure and hobbies. Their church involvement forms one aspect of a multi-faceted, multi-dimensional lifestyle that is becoming increasingly fast-paced, complex and difficult to manage. The threat of being overwhelmed with life is constant. There is simply “never enough time.”

So most Salvationists will come to church on Sunday, and maybe once during the week to a sectional practice, Alpha course, Bible study, prayer meeting or youth group. As for the rest of the time, the prevailing attitude is: “I’m busy,” or “What about the other people in the church?” or “The person up front with the red epaulets is getting paid to do this. It’s their job, so they should get on with it. After all, he has all day to simply do church stuff, with no other responsibilities so he can be more focused and committed.” Such assertions will undoubtedly raise the ire of committed lay people who are active and mission-focused in their local settings. But, for the majority of adherents, soldiers and attendees at Salvation Army corps across the territory, this is the way they think.

So it’s a bit of a stalemate. The local church has to be organized somehow or it simply won’t do anything. A pure democracy is a functional impossibility. At the end of the day, the church is a voluntary organization and, as anyone who has ever worked with volunteers knows, commitment and consistency are always challenges. Someone (i.e. the corps officer) needs to call the shots, make the decisions, pick up the slack and make sure the ship stays afloat. And, as stated earlier, most laity really wouldn’t have it any other way.

OWNERSHIP AND INVOLVEMENT

At Corps 614 in Regent Park, Toronto, we have been able to mobilize most of our members to serve. If you show up at a Sunday meeting, for example, you will notice that neither I nor my wife as corps officers appear to do much. The worship team leader arranges the order of service and leads the congregational singing. Our prayer co-ordinator organizes

prayer, which comprises a good chunk of time in our meetings. Our preaching schedule is drawn up three months in advance and utilizes various people in the corps (I preach once every three months). The meal after the service is prepared by different congregants on a rotating basis. There is a strong sense of ownership at the corps and, when my wife and I are away for the weekend, it’s not a big deal.

This principle of ownership and involvement carries through every ministry and aspect of corps life. It is by no means a perfect system, but overall I would say that our adherents, soldiers and regular attendees at the corps are part of a church culture with high expectations for personal involvement. The corresponding benefit for them is a high degree of input into the life and direction of the church. It works both ways.

*Is it really any wonder
that many work
themselves to the bone
trying to be all things to
all people?*

If I had to attribute this to one single factor, it would be the fundamental shift in focus that we decided early on would be a defining characteristic of 614—namely, that our emphasis would be on the community rather than the church. This may not sound like an earth-shattering revelation, but it has become significant for us.

The church growth movement and

its various offspring (Natural Church Development, seeker-sensitive services, mono-cultural and ethnic churches, etc.) have informed The Salvation Army in Canada and Bermuda for the last quarter century. Their principles have guided how and where we plant new corps, our attempts to revive failing congregations, our evangelistic strategies and our mission imperatives. The movement’s many strengths aside, the focus of the church growth movement is the church: “The local church is the hope of the world,” as Bill Hybels likes to say. Be this as it may, the “law of unintended consequences” means there is an inevitable drift toward internalism and the commodification of faith. When it is all about “the church,” then the size of the church (how many people show up for Sunday worship), the church building (size, accessories, even carpets), worship styles, behavioural boundaries and denominational distinctives become all important. These aspects end up defining the culture of that particular faith community and all the focus and energy is directed toward them.

In order to attract people to our churches, we need to have relevant, cheerful, well-produced services ... you know the drill. According to this thinking, the Sunday service becomes the defining moment in the life of the church. And our creative efforts are invested in making a better, more attractive “product” so that people will come to us. And these people are most definitely consumers who live in a world with a myriad of competing choices in every area of their lives. Their choice of church and extent of their personal involvement is no different. The officer becomes the product manager, working hard to improve the brand, to better cus-

Present Future Reggie McNeal

New Reality	Wrong (Old) Question	Tough (New) Question
Collapse of Church Culture	How do we do church better?	How do we deconvert churchianity to Christianity?
Shift from Church Growth to Kingdom Growth	How do we grow this church? (come to us approach)	How do we transform our communities? (go to approach)
A new Reformation – Releasing God’s People	How do we turn members into ministers?	How do we turn members into missionaries?
Return to Spiritual Formation	How do we develop church members?	How do we develop followers of Jesus?
Shift from Planning to Preparation	How do we plan for the future?	How do we prepare for the future?
Rise of Apostolic Leadership	How do we develop leaders for church work?	How do we develop leaders for the Christian movement?

tomers relations, to train the “salespeople,” and so to increase sales. They’re the ones getting paid to do this and so have the time and energy to focus exclusively on it. They are, in fact, the CEOs.

CHANGE IN FOCUS


At 614 Regent Park, however, choosing to focus primarily on the community, rather than the church, has changed everything for us. It means that our benchmarks for success have changed significantly. It is no longer about how many people show up on Sunday, but rather, in our specific neighbourhood, that there are less shootings because of our presence; that people are less afraid and consequently more children play outside; that there are more conversations about God. We have taken our inspiration from Matthew 5:16-17, Jesus’ metaphor of salt and light. We see our incarnational presence as “the church” in Regent Park as being salt (a preservative) and light (illumination), and our sole purpose to transform the community by bringing in more fully the Kingdom of God. We don’t give much thought to “the church” in the traditional manner, as odd as it may sound.

A by-product of this focal shift is the empowerment and involvement of everyone connected with our corps. Simply put, everyone understands that the goal is to

get the church into the community, not to get the community into our church. The path that we have instinctively followed is consistent with a larger trend in these postmodern times. In part, it’s a reaction against the perceived excesses of the church growth movement. But it also signals a generational shift with the up-and-coming young people wanting to do things in their own way.

In his 2002 book, *The Younger Evangelicals: Facing the Challenges of the New World*, Robert E. Webber categorizes evangelicals into three broad sections: Traditional Evangelicals: 1950-1975; Pragmatic Evangelicals: 1975-2000; Younger Evangelicals 2000-present. He also ascribes certain traits in ecclesiology and praxis to each group (see below).

In a similar vein, Reggie McNeal published a book in 2003 entitled *The Present Future: Six Tough Questions for the Church*. In it, he addresses similar issues by outlining the new reality of postmodern life and posing dialectical questions for the Church (see page 12).

Both of these studies point to that fact that unless The Salvation Army starts to think fundamentally differently about how we do church and how we engage in mission, then the priesthood of all believers will remain a mirage. Tipping over sacred cows will be the least of our worries. 

Exclusion From Spiritual Activity

- Priestly pastors give up our Salvationist heritage of the “priesthood of all believers.”
- Priestly pastors are at the centre of spiritual activity because they feel and believe this is what is expected of their role within the local church.
- Priestly pastors are the gatekeepers and permission givers. They reinforce a command-and-control philosophy.

The Tipping Stance: Unleashing Servant-minded Pastors

- Unleashing leaders ask, “Am I comfortable with not being in control?”
- They reclaim our Salvationist heritage by embracing the biblical teaching that all Christ’s followers are the ones chosen to do God’s “priestly” work.
- Unleashing leaders work at empowering others to become “leadership teammates.”
- They know people are asking the question: “Do you need me?”

Big Group Interaction

- Given our heritage, why have we embraced a priestly pastor model of ministry?
- How do we give permission to unleash each other? The pastor? Lay leaders? The congregation?

The Younger Evangelicals

This chart comes from Robert Webber’s book *The Younger Evangelicals* and does an excellent job of showing some of the differences between the modern (traditional and pragmatic evangelicals) and the postmodern (younger evangelicals)

	Traditional Evangelicals 1950-1975	Pragmatic Evangelicals 1975-2000	Younger Evangelicals 2000-
Theological Commitment	Christianity as a rational worldview	Christianity as therapy answers needs	Christianity as a community of faith Ancient/Reformation
Apologetics Style	Evidential Foundational	Christianity as meaning-giver Experiential personal faith	Embrace the metanarrative Embodied apologetic Communal faith
Ecclesial Paradigm	Constantinian Church Civil religion	Culturally sensitive church Market driven	Missional Church Counter cultural
Church Style	Neighbourhood churches Rural	Megachurch Suburban-market targeted	Small church Back to cities/Intercultural
Leadership Style	Pastor centred	Managerial model CEO	Team ministry Priesthood of all
Youth Ministry	Church-centred programs	Outreach programs Weekend fun retreats	Prayer, Bible study, worship, social action
Education	Sunday school Information centred	Target generational groups and needs	Intergenerational formation in community
Spirituality	Keep the rules	Prosperity and success	Authentic embodiment
Worship	Traditional	Contemporary	Convergence
Art	Restrained	Art as illustration	Incarnational embodiment
Evangelism	Mass evangelism	Seeker service	Process evangelism
Activists	Beginnings of evangelical social action	Need-driving social action (divorce groups, drug rehabilitation)	Rebuild cities and neighbourhoods



Bonsai Tree Sacred Cow

Small churches have the potential for explosive growth if nurtured properly

by Major Clarence Bradbury, Director, School for Leadership Development, Atlanta, U.S.A. Southern Territory

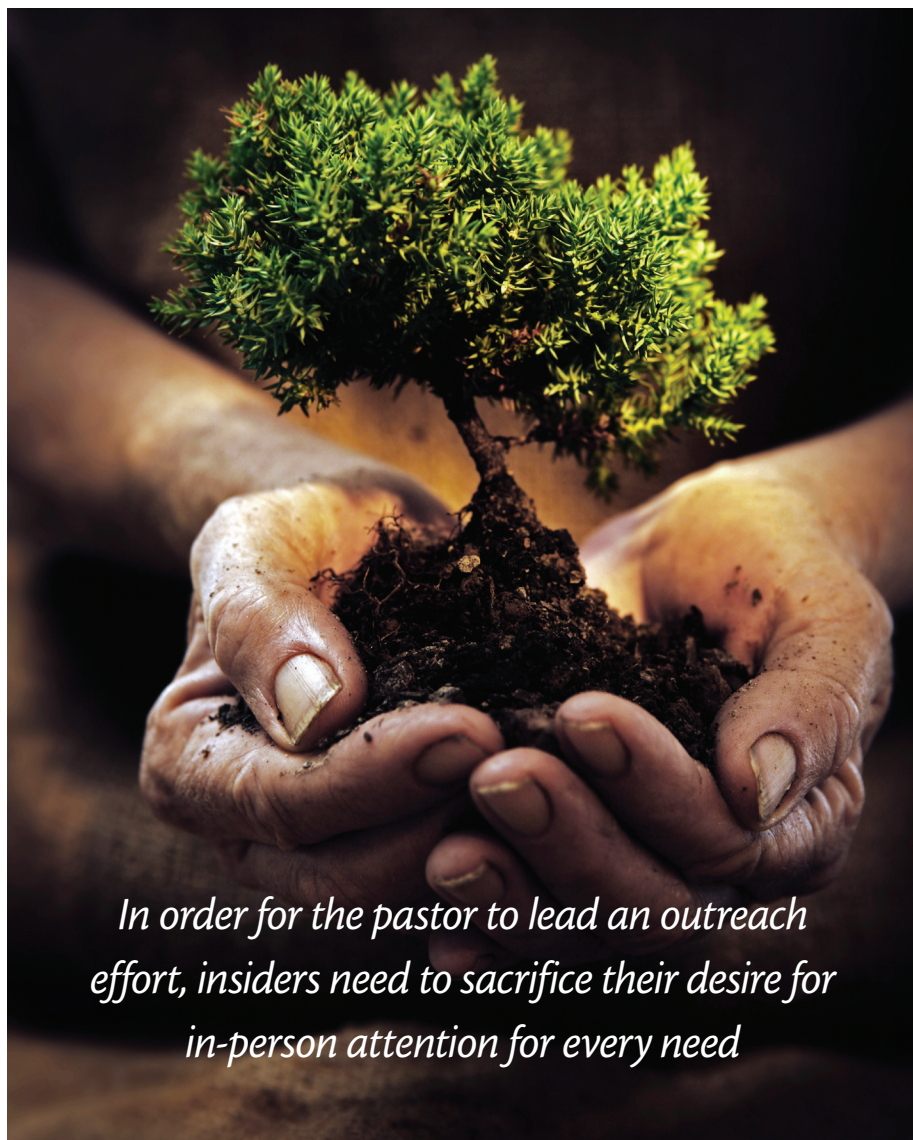
I did it. Instead of playing it safe, buying the same variety of greenery, I tried something different for my office. I settled on a tree that I hope to retain for many years to come, a Bonsai tree. Bonsai (pronounced “bone-sigh”) is better known than it once was, thanks to the *Karate Kid* movies, wider visibility and cultural awareness. The Japanese term *bonsai* literally means “tray planting” or “tree in a pot.” Bonsai trees are miniatures, not because of their innate incapacity (allowed to grow normally they can reach great heights) but due to human intervention. The young tree is planted in a pot too small for its roots to spread. The soil is carefully formulated to limit the tree’s supply of nutrients. Branches are wired together to force growth in a certain way. A potential giant of the forest is dwarfed into a household curiosity.

From a religious perspective, one might conclude that Bonsai arborists have been at work in the North American church. There are close to 100,000 Protestant congregations on this continent with fewer than 100 members. It’s been that way for many years. Church-growth methodologies of the late 20th century have done little to change this statistic. While mega-churches rise and fall, small churches remain.

REASONS TO CELEBRATE

There are several legitimate reasons to appreciate small churches:

- *Strength of fellowship* in small congregations is difficult to replicate elsewhere. People know one another well and are in a position to minister to one another. In spite of occasional squabbles, there is deep concern for one another. Everyone is considered family.
- *A unique form of discipleship* is established through Sunday school classes, training sessions, youth activities and even fellowship times. Mature Christians take an integrated approach to discipleship so that it is more than just a program.
- *Discipline* is more effective because every-



In order for the pastor to lead an outreach effort, insiders need to sacrifice their desire for in-person attention for every need

one knows everyone else. Small membership makes everyone more visible by their presence as well as their absence.

- *Democratic government* occurs more organically because, in a simple church structure, everyone has opportunity to be part of the decision-making process. Committees may be few but the degree of ownership is high, even if it takes longer to reach consensus.
- *Pastoral care* is an attractive feature of

the small church. People have much more direct access to their shepherd. The pastor has immediate influence on everyone’s life, especially during moments of great joy or sorrow.

Small is indeed beautiful. Strong, healthy, small churches have potential for great Kingdom impact if they choose to refocus on their missionary calling to today’s culture. The current “Simple Church” movement appeals to a prevalent

desire for closeness and simplicity. It provides multiple varieties of small church in non-traditional settings where true community and incarnational evangelism thrive and multiply. Networks of simple churches, also known as niche churches, meet in houses, cafés, apartments, offices, on campus or even in warehouses! They have potential for explosive growth and are worth a significant investment of our resources.

CAUSE FOR CONCERN

The downside of all this is that the same qualities that make the small church appealing also tend to limit its growth:

- **Exclusiveness** can emerge out of a comfortable group that becomes so cozy there is no room for newcomers. The church may be located in a burgeoning population area, but still remain small because visitors find it difficult to break into long-established fellowship circles. Small is not always caring, neither is large necessarily impersonal.
- **Dysfunctional or inadequate structures** can prevent growth when a church fails to adapt and plan in response to changes in the community. Introducing people to Christ takes careful planning in small churches so that they retain their spontaneity and informality while focusing on the needs of those they seek to reach.
- **Unrealistic expectations** can inhibit the growth of the small church. If members expect the pastor to sustain the same level of pastoral care that has always been given, maintenance and nurture will trump outreach and mission every time. In order for the pastor to lead an outreach effort, insiders need to sacrifice their desire for in-person attention for every need. The small congregation is faced with the challenge to preserve its strengths, embrace the possibility of a new future and tip the “sacred cow” that keeps it small.

TIPPING THE BONSAI TREE SACRED COW

1. An attitude change. There is sometimes a tendency for small churches to sanctify smallness. If they are not plagued with an inferiority complex, they may possess an arrogance that is just as prevalent as that which is perceived in larger churches. Or they may try to imitate the programs and strategies of larger churches without considering their suitability for a smaller context. Whatever the size of our corps, we are called to be faithful and passionate missionaries to our communities (see


Matthew 28:18-20; John 17:18, 20:21).

2. An atmosphere of anticipation. The early Church and the first Salvationists were marked by eager expectation of what God would do next. They constantly prayed for greater things. Expectation focused on growth in holiness, participation in ministry and engagement in evangelism. Numerical growth was an expected outcome. If it wasn't happening, everybody wondered why and prayed for a breakthrough. Is there a corps in the territory that would not benefit from a gigantic release of latent passion for this kind of Kingdom growth? If that is not our expectation, then we may have long since settled into a Bonsai view of Kingdom and corps.

3. A resurrection of mission. In his latest book, *A Second Resurrection*, Bill Easum claims that North American churches “have died to the purpose of the New Testament church, to make disciples of Jesus Christ ... are more focused on the past than the future, and watch the bottom line of the financial statement more than the number of confessions of faith.” In other words, what is required goes beyond renewal to resurrection. When we truly believe that Jesus Christ is not just one way of living morally but is the hope of the world, when the centre of our passion is Jesus, when the daily life of our corps is shaped by the needs of those who do not yet belong, when we (like William Booth) are less concerned about the preservation of the Army as we know it than we are about the establishing of the Kingdom of God in our midst—then we are becoming what has been called a G.O.O.D. (Get Out-Of-Doors) church (for more information visit www.missionalchurch.org).

Could Booth's lack of concern regarding the Army's future be attributed to his conviction that an Army effective in mission will always be useful in the hands of the Master? Is it God's intent that small corps across this vast territory remain small? Did Jesus die on the cross so that his followers would forever be a minority? Or is it God's intention for every congregation to serve as a search-and-rescue operation, continuing the mission statement of Jesus—to seek and save the lost? Do we still embrace this as our mission today? Do we still believe that those without Christ are spiritually lost and in need of a Saviour? Did God intend that his Church serve only as a gathered community, or did Jesus not say that it will advance like a gigantic battering ram against which the forces of darkness

cannot stand? Is your corps seeking the lost or has it become lost itself, needing to find its way back to mission?

You can have a little shaped-to-order pet tree in your garden, bearing tiny flowers or fruit with miniature leaves and bark patterns. It is beautiful, but sad to see. Small churches often look like that and they, too, are sad to behold. In and of itself, small is not bad. Small, healthy and strong congregations remind us of New Testament Christianity where multiplication of fully functional cell churches was a key to success. If reaching the full Kingdom potential of our corps is our ultimate passion, size is not a major issue. What really matters is to maintain strong commitment to our central purpose to be effective agents of total transformation in our communities, one person at a time. Where missional health prevails, God's Church has influence and is sure to grow. 

Rationalizing Smallness

- **Unhealthy thinking embraces a scarcity mentality** (i.e. we really can't expect big things to happen here).
- **Instead of building on the strength of small churches, this mindset sanctifies smallness.** Smallness is the price paid for “purity.”
- **It pursues a strategy of “welcome evangelism”** because it assumes its position is on the margins of society rather than being integrated with the neighbourhood.

The Tipping Stance: Expect Growth

- **A healthy approach means creating an environment of expectation that values ministry growth and spiritual maturity.**
- **Expectation is rooted in a harvest mentality.**
- **Healthy small churches embrace full-bodied evangelism: missional versus marketable; incarnation versus withdrawal.**
- **The church becomes the seeker, not the lost.**

Scripture: “The harvest is so great, but the workers are so few” (Matthew 9:37 NLT).

Big Group Interaction

- **If there are thousands of unreached people within a 20-minute drive of the church is there a problem if the church is plateaued or declining?**
- **What would missional worship and ministry look like?**

Riding FOR GOD

The Salvation Riders Motorcycle Club embraces a unique ministry

by Captain Kim Walter, Editor, Edge for Kids

They may not be the first image that comes to mind when you hear the word “Christian,” but this fervent group of bikers is determined to carry out the Great Commission in a unique way.

The Salvation Riders Motorcycle Club was founded in June 2001 in Oslo, Norway, by Odd Arild Olsen. He envisioned a group of Christian motorcycle enthusiasts taking their place in the biker community, providing a witness to individuals who are otherwise difficult for most Christians to approach. The group caught the attention of Salvationist bikers in Canada and there are now 25 members across the country. Members of the Salvation Riders are also members of The Salvation Army and are fully committed to its beliefs and standards.


Major Calvin Collins, CO, West Hill Community Church, Toronto, is the national president of Salvation Riders in Canada. An officer for more than 30 years, he began riding 12 years ago while stationed in Bermuda, and continued riding while serving in Pakistan. He is excited about the ministry opportunities that the group presents.

For bikers, colours represent their identity. The Salvation Riders have incorporated the Army's traditional colours of yellow, red and blue into their own. They use this identification to witness to their personal belief in Jesus Christ as Lord and to demonstrate their commitment to live out that relationship as members of their motorcycle club.

The Salvation Riders are working out an exciting new ministry, both within The Salvation Army and the motorcycle world. They are eager to reach out to others at events like PD13, where motorcyclists from all over the world gather every Friday the 13th at Port Dover, Ont. This year, on July 13, the Salvation Riders were there talking to the other bikers. They handed out Bibles and copies of *Faith & Friends*

to those who were interested. The club also participates in Christmas toy runs and volunteers for the Army's Christmas efforts in December. In addition, they want to become involved in prison ministries and work with young people.

The Salvation Riders Motorcycle Club

welcomes new members. Salvationists who love motorcycle riding and are committed to evangelistic ministry can contact the national president, Major Calvin Collins, or national vice-president, Captain Andrew Morgan, to learn more about this distinctive group. 



Mjr Calvin Collins



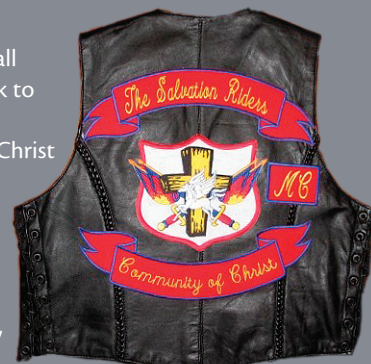
Bikers from all over the world converge on Port Dover, Ont., every Friday the 13th



Salvation Riders' Colours

The yellow, red and blue identity patch worn by all Salvation Riders symbolizes the message they seek to present:

- The horse represents the white horse on which Christ will ride at his return (see Revelation 19:11-16)
- The wings signify the Holy Spirit
- The swords symbolize the Word of God (see Ephesians 6:17)
- The four flags stand for the “four corners of the world” and represent the Army's global ministry



On the Rocks? Or Will That Be Straight Up?

Why it's important to teach your kids about the dangers of alcohol

by Major Kathie Chiu

Corps Officer and Executive Director of The Caring Place Ministries, Mountain View Community Church, Maple Ridge, B.C.

Mom, what's wrong with having a social drink?" asked my teenage daughter.

"Nothing," I replied. That took her by surprise.

"Then why is The Salvation Army against drinking?" she challenged.

If you're a Salvationist with teenagers, this conversation probably sounds familiar. Today's children are faced daily with television shows and movies that depict people, including teenagers, drinking, smoking and experimenting sexually. How do we answer our children in a permissive world? Even Jesus drank wine with sinners, so we can rule out "Because the Bible says" as an answer.

Before we respond, we need to know what our own belief on the issue is. Some Salvationists seem to have ideas that don't line up with longstanding Army policy. When discussing this recently with a group of senior soldiers, one of them casually remarked, "I guess I'll have to step down from songsters since I enjoy the occasional glass of wine with my meals." To say I was stunned would be an understatement.

To be fair, there is nothing biblical against having a glass of wine. However, there are warnings against becoming drunk. Ephesians 5:18 says, "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit."

There are many other such passages, but our children need more than a series of endless Bible verses quoted to them. They need real answers. Here is the rest of my conversation with my daughter:

"Why do you think The Salvation Army is against drinking?" I asked.

"Well, soldiers can't drink," she stated.

"No, that's not quite true. Soldiers choose not to drink—there's a difference."

"So I can have a drink?" she asked.

"Yes, when you're 19 and old enough to know what you're doing. But if you choose

to be a soldier, then you are choosing not to drink. And considering what alcohol has done to my family, I would hope you make that decision."

"But Mom, there are soldiers in the corps that drink," she said accusingly.

"Well," I asked, "what do you think of those people?"

"I guess they're hypocrites."

"That's right," I affirmed. "What should they do?"

"They should either stop drinking or stop being a soldier," she answered.

My daughter knew the answer to her own question. She had been listening. She had also been watching.



Our children pay more attention than we think. Even the younger ones observe what we're doing and talk about it among themselves. Recently my two little boys were watching the second *Pirates of the Caribbean* movie with some of their friends (children of Salvationists). The scene involved the pirates preparing to throw some kegs of rum into the bottom of the ship. Suddenly my son, Evan, remarked, "Rum isn't good to drink, you know."

"Yeah," said one of his friends. "Our family doesn't drink rum. They like

Smirnoff better." Again, I was shocked.

What will your children tell their friends about what goes on in your house? If you don't have any children, what kind of example are you setting for the young people at your corps? It's not a matter of whether drinking is OK. It's a matter of personal integrity. Are we being honest with ourselves and with the family of God?

For me, it's a personal issue. I grew up embarrassed by a father who staggered home drunk each night, so I've seen what alcohol can do to a family. For that reason, I refuse to give money to people who own distilleries. They're already getting rich at the expense of hundreds of thousands of people whose lives are being ruined by alcohol every day.

Alcoholism is also one of the reasons The Salvation Army exists—to help people with addictions get their lives back through Jesus Christ. For a Salvationist, drinking—even the occasional glass of wine—is nothing short of hypocrisy. ☹

Facts

- About three quarters of Canadians drink alcohol, including 83 percent of all teenagers
- 13 is the average age teenagers start drinking
- More than 400,000 Canadians admit to being dependent on alcohol
- Alcohol is the most abused drug in Canada
- You can die from consuming too much alcohol

Resources

- Alcoholism: The Facts (Donald W. Goodwin, Oxford University Press, 2000)
- www.madd.ca/english/research/real_facts.pdf
- www.12steptreatmentcentres.com/Articles/Article_72.asp
- Kathie's Blogs
- www.sheepalesandkneedlesoup.blogspot.com
- www.peanutbutter-jellysandwiches.blogspot.com/

Music, Togas and The Ode

A newcomer experiences fun times at this year's Territorial School of Music and Gospel Arts

by Clint Houlbrook, *editor*, SendTheFire.ca

After 40 years of running the Territorial School of Music and Gospel Arts (formerly the National School of Music), there are bound to be some traditions. Three examples are music, togas and "The Ode." Seemingly, they are all different, yet all have become firmly entrenched in their own way.

Yes, there is lots of music at this camp. Territorial, as it's known, is a music lover's dream. With 10 different singing groups and bands, you can definitely get your fill. If you know the language, you're laughing. But if you're not so musical, like me, the best you can do is make friends with someone who knows what they're doing, someone who will take pity on you and cover for you. (Hey, I did my best and that's all that matters, right?)

The Ode. Now here's a song even I can sing. Every night at 10 minutes before

midnight, everyone goes outside the conference centre entrance and sings the *Ode to Newfoundland*. I couldn't even decipher all the words because it's accompanied by big pounding drums and cymbals. Why The Ode? I don't know and nobody there could tell me.

So where do the togas fit in? Well, I'm not sure how it started or how long it's been going on, and again, no one

else seems to know either. It seems to be a "guy thing." Picture it. It's 8 a.m. on the last day of camp and all these male campers are running down the conference centre hallway dressed in togas (bedsheets), smiling at the girls with cameras who know the tradition and have lined the halls to get a front-row view. Then after breakfast, we all took off across the field for a cool morning dip in the lake. I remember thinking as I ran, "This is crazy, but a real blast! Man, I'm glad I'm here."

Beyond the Traditions

Of course, there is much more to Territorial than these experiences. Our Bible studies during the week were challenging as we walked through some of the Old Testament prophets—Haggai, Amos, Jonah and Malachi—under the leadership of Captains Curtis Cartmell and Rachele Lamont. There were some hard words to wrestle through in those books, but the students received them well. Small groups unpacked the Bible conversation at deeper levels

Territorial is a place where you come to connect with others your own age, learn more about Jesus and grow deeper in your relationship with him



daily as individuals shared their personal thoughts, feelings, struggles and victories. The atmosphere of small groups is so powerful. We worked hard to create an environment of trust, openness, honesty, vulnerability, acceptance and love. Because of that, we had people opening up to one another and sharing their struggles and burdens.

I remember one day in particular that God was really speaking and working in our small group. We found ourselves praying as a group over one another and we prayed right through lunchtime. As we walked to the cafeteria to see if there was any food left, I remember people commenting that if we had to go without it, that would be OK, as our time together with God was more satisfying.

On the last day, one of our group's members said that he had been seriously thinking this would be the last time he would come to Territorial. Then he shared with emotion how the small-group time had been so powerful and encouraging in his own life and that because of this he was going to come back next year after all. It was strong evidence of God's hand at work and that's what it's all about.

There were many other memorable moments of my week. I can't count how many times I sat perched on the end of a bed after curfew, eating

some chips or other snack while talking with the guys in their rooms. We would chat about life, faith and God issues until 1 a.m. and beyond. We didn't solve life's big mysteries, but God really encouraged us and taught us more about himself and ourselves in those early morning hours.

It's All About Relationships

Another time I found myself sitting with a group of 20 young people at 10:30 p.m. We were sprawled around the room in a circle. Some were lying on mats and others sat or lay on the floor. Each had a small candle lit in front of them and in the centre of the circle was a cross made of more candles. We were there to pray for another camper who had been injured during the week and show love to him and his family by upholding them in prayer. It was even more amazing since these young people had sacrificed their precious free time to pray for one of their peers. It was a privilege for me to be a part of it, and I came


away with a greater love and respect for each of them.

At the end of the day, Territorial isn't about musical instruments or singing, brass or contemporary band, urban, suburban or rural setting, which band you're in or what position you play. It's all about relationships. Territorial is a place where you come to connect with others your own age, learn more about Jesus and grow deeper in your relationship with him. Lives are changed not because of how well someone played or sang a note, but because of how much they felt loved, encouraged, cared for and supported. If we lose sight of that, we might as well call it quits.

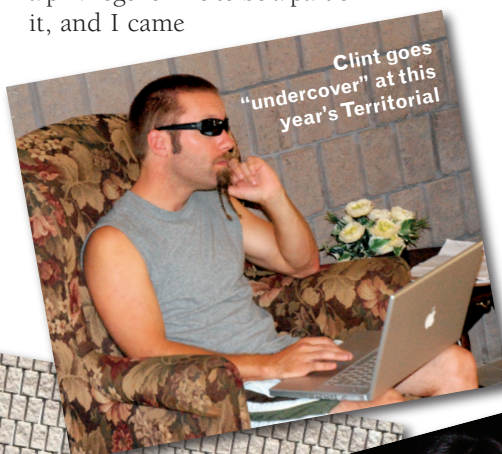
To my fellow Territorial 2007 delegates I offer the following advice:

- stay connected in tight community (technology helps)
- get each other's backs
- keep having God conversations
- keep praying for each other

See you all online at SendTheFire.ca and MSN. If you'll have me back, I may even see you at next year's Territorial School of Music and Gospel Arts.

Remember, you are the fire! 

Read a more detailed report of this year's Territorial School of Music and Gospel Arts at Salvationist.ca



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Silver Bullet Sacred Cow

Why does telling people about Jesus matter so little to so many in the Church?

by Captain Grant Sandercock-Brown, Corps Officer, Chatswood Corps, Sydney, Australia

"Even though I am free ... I have voluntarily become a servant ... to reach a wide range of people.... I kept my bearings in Christ but I entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life ..."

– 1 Corinthians 9:19-23 *The Message*

it appears to me, both results-wise and anecdotally, that we do not. Our doctrine may declare "whosoever will may be saved," but it's a truth we have been rather reluctant to share.

RETREATING FROM THE FRONT LINES

Of course, we do need help in a new understanding of the "how to." We have all cringed at "Bible bashers." We've seen them, or even tried to be them. Hardcore zealots who carry the *Four Spiritual Laws*

tracts in their back pockets and can whip them out immediately to confront someone who can't hold their gaze when asked, "Are you saved?" Or the committed evangelists who can draw up a perfect diagram of Atonement Theory on the back of a postage stamp. Most of us retreated from that sort of "silver bullet" catch-all solution to evangelism a long time ago.

Actually, we retreated a long way! My generation in particular did not want to be "Bible bashers." In fact, we excelled at not being Bible bashers, at not giving

What is evangelism, anyway? And by that I don't mean what is it supposed to be or what could it be? I mean, what is it for most of us? What do we actually do, individually, that is in any way evangelism?

If we are honest, for most of us it is probably inviting people to church. That may be as close as we have come for a very long time to personally "sharing our faith." This implies that the issue is not giving up

Any movement with "salvation" in its name should have a pretty clear idea about its goals

a programmatic approach to evangelism for something better, it's actually having an approach at all. And here is the crux of the evangelism problem: It's not that our old model has failed us and we are desperately seeking a fresh one. Rather, it's that most of us have been contentedly model-free for quite some time.

It seems odd. Any movement with "salvation" in its name should have a pretty clear idea about its goals and practices as they relate to sharing the Jesus story. But



off the faintest hint that we were willing to talk about Jesus at all. “I don’t need to tell people I’m a Christian,” we said. “My co-workers know I don’t drink and smoke or laugh at dirty jokes.” Well, that may be true, but they may also think that I’m a non-smoking teetotaler with no sense of humour.

Our corporate evangelism hasn’t fared much better. Our street meetings, drawing the unsaved into gospel rallies, became a shadow of their former selves. TV and affluence saw to that. Nobody wanted us for free entertainment anymore. In the ’70s and ’80s we knew we needed something else, so we dabbled with something called church growth. Not that that helped us. Of course, we have criticized it since. “Another flawed understanding,” we say, “now passé.” That may be, but that is not why church growth didn’t work for us. We didn’t realize that a true and proper foundation for our evangelism was too often absent.

Yes, many of us want our churches to be growing, healthy places. But we must also ask ourselves why? Because if we want our corps to grow just so they can be bigger, or so we can have a good youth program for our kids, or so we can get some really good music happening, we are still missing the point.

RESTORING THE PASSION

For me, the real issue with evangelism in The Salvation Army in 2007 is simply this: Why does telling people about Jesus matter so little to so many of us? Why is it that we are so reluctant to share the incredible good news that we belong to Jesus? Why don’t we long for others to belong to him, too?

In his video series *Restoring the Passion*, General John Gowans (Rtd) tells the wonderful and challenging story of a boy he encountered outside a meeting, crying because he so wanted his friend to get saved. Gowans then asks, “When did I last weep real tears because I wanted somebody to get saved? When did you?” And they are two excellent questions. It is this passion for the unsaved, the deep heart of evangelism, that is found too rarely in our ranks.

As Gowans says, “The doctrine is worthless unless it is applied. It would be blasphemy for a Salvationist to recite ‘I believe that the Lord Jesus Christ has, by his suffering and death, made an atonement for the whole world so that whosoever will may be saved,’* if that same Salvationist never mentioned it to anybody.”

Surely this must give us pause for thought, even as we embrace a new “journeying with” evangelism paradigm. Because if we don’t care enough—if at no point do we speak about Jesus—friendship evangelism is merely friendship. And while being friends with your co-workers and neighbours is a lovely thing to do, it won’t get them into Heaven. A new understanding of evangelism as a journey of tolerance and understanding with not-yet Christians, helping them to feel that they belong, is a very good and helpful thing. But it too must be underpinned by a heart that longs for the salvation of those we know who are not yet saved.

I’m all for re-inventing evangelism. But we must do so because we genuinely care about the eternal destiny of people with whom we have genuine relationships. And, for that reason, we also need to be brave enough to share our story—what Jesus means to us. Not as zealots or superiors, but as fellow pilgrims who have discovered the most important thing in the world.

*We need to be brave
enough to share our story,
not as zealots or superiors
but as fellow pilgrims*

REKINDLING THE FIRE

It is this compassion about others’ eternal destiny that is the deep heart of evangelism, in whatever form. It must be the thing that motivates our efforts to share the good news, not the desire for bigger churches, or better programs or, God forbid, healthy statistics.

Yes, our corps, our community, may be a better place if we study up on evangelism. But it would be a much better place if a few more of us shed tears over the salvation of our friends. And this essential, deep truth of evangelism—its foundation—has never changed. It’s the commitment that we hear in Paul’s words to the Corinthians, that drove the life work of William Booth, and that we find in the tears of a boy crying for the salvation of his friend.

At its heart, evangelism is simple, profound and personal, even if it’s not easy. Does Jesus really mean all the world to us? If so, surely we are compelled to tell

this to those in our world. Not as people who know all the answers, but as people who believe we serve the one who is the answer.

I expect that in our corporate heart of hearts, we remember, however dimly, what evangelism simply and truly is. We have been singing about it for years: “I want to tell you what the Lord has done, what the Lord has done for me... I want to tell you what the Lord can do, what the Lord can do for you.”

By the grace of God, may more of us—many more of us—weep real tears for the lost and be brave enough to tell our story to those for whom we weep. ☸

**Article 6 (Salvation Army Doctrines)*

One-dimensional Evangelism

- Silver-Bullet thinking always asks “How? How do you reach people? What works?”
- Silver-Bullet evangelism seeks to discover a programmatic approach.
- Silver-Bullet evangelism: Believe ... belong ... become.
- Silver-Bullet evangelism usually generates low level commitment.

The Tipping Stance: Journey

- An environment of journey asks, “Where? Where are you on your spiritual journey? What is the next step toward Jesus?”
- An environment of journey is more about counting conversations than courting conversions.
- An environment of journey displays confidence that “he who began a good work in you will be faithful to completion” (Philippians 1:6).
- An environment of journey is comfortable with ambiguity.
- An environment of journey: Belong ... believe ... become.

Scripture: “Even though I am free ... I have voluntarily become a servant ... I kept my bearings in Christ but I entered their world and tried to experience things from their point of view ...” (1 Corinthians 9:19-22 *The Message*)

Big Group Interaction

- In our congregation, how do we view evangelism?
- How do we move from a programmatic approach to a relationship approach?
- How can we be more welcoming of newcomers?



Dog Leash Sacred Cow

Restrictive structures strangle creativity, but new ideas for building God's Kingdom can emerge in the midst of chaos

by Captain Danielle Strickland, Territorial Social Justice Director, Australia Southern Territory

I'm a runner. Not a star, but a consistent trainer. When I run I keep track of my time, distance and the calories I burn. In the past, I have found accountability and strict measurements to be important factors in training well. However, when I recently moved to a new city, I discovered that the measurement tools that had once pushed me onward were now limiting me. I had become used to running a certain distance and had settled for that. Letting go of my structured running habits has been a great way to challenge myself.

I think the Army is in the same situation. We've settled for "measurable" and "reasonable" goals, setting our pace by what we've done before. We are aiming for the usual. Yet the Kingdom of God is about liberation, it's about limitless possibilities. We really ought to leave our goal-keeping for a moment and lose ourselves in the run. If we do, I think we'll go longer and farther.

David Morehouse and Kevin Vincent, authors of the *Tipping Sacred Cows* study guide, liken rigid church structures to a dog leash. Intended to keep us in check and accountable, these structures often inadvertently inhibit our freedom to take creative risks. This mindset often sets up emotional, intellectual and spiritual barriers. Mistakes are perceived as disastrous and chaos is to be feared. Ministry must be neat and packaged, not messy and unpredictable. The motivation behind our structures is the fear of losing control and the need for certainty. Rather than being released to experiment with new methods of ministry and discover new ways of being the Church, we are satisfied to be led around by the collar.

I want to encourage you to break free.

If you will run with me (you may want to put on the *Chariots of Fire* theme song), I think we can bust through this barrier and explore some new training methods to finish the race strong.

CHAOTIC ORDER

I have a theory of "chaotic order." The premise is that God didn't start his cre-

the Genesis account, through the judges and prophets and even the birth of the New Testament Church, God has been using chaos to overthrow systems and structures that leave us with measured and predictable behaviour (the recipe for static religion), replacing them with organic, unanticipated Kingdom adventures (the spicy, abundant life). We don't want static, measured success—we want a living, breathing creation. The Church is not static, it is alive.

HOW DO WE ACT ALIVE?

Foster risk-taking behaviour.

Give people permission to dream and then let them try to put legs on their dream and run with it. Try experiments that can fail. Then spend some time debriefing and learning through the processes of failure. In a training school we conducted, we had a whole course designed to teach people to dream and then to experiment with putting that dream into action. In this creative friendly environment, people were able to test their own limits and do new and often crazy things I would have never thought of, or thought possible. Some of them even worked.

Look for chaos. Before Samson began his "hero" stint in Judges, the Bible says the Spirit of the Lord stirred in him (see Judges 13:25). This little line explains a lot. Inside Samson was a stirring of discontent with

the status quo of his oppressed condition. He was in chaos. We need to look for chaos as a potential place for Kingdom births. Creation itself happened because God chose to "hover" over the chaos (see Genesis 1:2). I've got a hunch that we should be doing the same. Where is the tension? Where is the struggle? Both internally and externally we can see places



active process from nothing—he started from chaos. Traditional churches have envisioned chaos as an enemy to be avoided. But what I've discovered from messy Kingdom work is that chaos is often a tool God uses to overthrow human structures (a dead order) and establish a divine (living) order in its place. In other words, chaos is a starting place for creation. From

where chaos is taking place. What does God want to do out of that situation? Our human tendency is to ignore those places, avoid them or shut them out. But the Kingdom strategy is to seek them, find them and ask God to use them to establish a living, breathing creation.

Celebrate Kingdom advances. Some of our measurement tools are static because they come from a “business model.” Indeed, many of our church growth tools are based on business strategies. Sometimes these are necessary but I’ve found that they often don’t measure the Kingdom well. Life in Christ should be celebrated and enjoyed, not just worked at and served up. It’s a bit like trying to work on your spouse. It’s necessary on occasion to make a measured attempt to spice up your marriage—but most times controlled intimacy is not intimacy at all. It’s an act. Or it’s a job. It becomes a loveless duty.

One of my favourite pictures of Jesus is when the disciples come back from going out to advance the Kingdom (see Luke 10) and Jesus is full of joy, rejoicing and laughing at the devil falling like lightning.

The Salvation Army used to minister in theatres, pubs and dance halls. It was wild and crazy and “out of touch” with the established church

He was celebrating the Kingdom advancing as it spread, not just *after* it spread. This celebration should be going on right now all over the earth. When was the last time you thought of the Kingdom of God as a party?

Change the way you think about church. You only need to visit the “structures” of the established church in Canada to know that an “If we build it, they will come” model of church is not working. The church is intended to be alive. In our last corps we didn’t have a building. We didn’t want a building. We used to enjoy answering the question “Where is your church?” with “You’re looking at it!” Often we settle for thinking about how our “place” is best utilized when the real questions ought to be “Who are the people?” and even “Where are the people?”

One of the fastest growing churches in Canada is meeting in movie theatres on Sunday mornings. They were looking for people who didn’t go to church and figured out that they were all at the movies (you don’t see many empty movie theatres around these days). I read of a movement

who used to minister in theatres, pubs and dance halls. It was wild and crazy and “out of touch” with the established church. It was called The Salvation Army and was driven by people and their needs, their places, their worlds.

Release the leaders. Religious systems in an organized body end up being the greatest obstacle to freeing great leaders. The reason for this is that great leaders are not the rule—they are almost always the exception. If we insist on rigid structures that refuse to allow flexibility for people, we will die. The image of a constructed building contrasted with a wild, growing garden is helpful. We are called to help cultivate a wild garden. It needs structure (weeds need pulling, plants need stakes, etc.), but it is alive and growing. The plants have freedom to grow at their own pace and in their own style.

This celebration of diversity is a much-needed tool in the emerging Kingdom. Gender, rank, experience, education and system politics can often be the barriers to releasing people to experiment and grow the Kingdom. Let’s lose them for the

sake of gospel advance. Catherine Booth said, “Give me a man who can cast out demons and I couldn’t care less if he can read or write.” She wasn’t railing against education—indeed she was one of the biggest fans of educating officers. She was simply stating that releasing people to do Kingdom work (mission) was more important than anything else (including structures and systems). I think she was on to something.

The new way. So, let’s try our training in a new fashion. Let’s leave the watch, iPod and GPS device at home and simply go for a nice, long run because we love running. Not to burn calories, match our last time or even meet our target. Let’s lift our eyes to the skies, feel the wind on our faces, notice the flowers and beauty of creation and enjoy ourselves. Let’s run this race not because we have to, but because it’s our great joy, and let’s run free. Eric Liddell, the Olympic running champion, was asked by his devout sister why he was choosing Olympic training instead of going to China as a missionary (he later did go to China and did a fine work). Eric responded, “I

believe God made me for a purpose—for China. But He also made me fast! And when I run, I feel his pleasure.” I think it’s time to feel God’s great pleasure in the race again. ☺

Structures that Strangle Mission

- With Dog Leash Sacred Cow, mistakes are perceived as disastrous and chaos is to be feared. Ministry cannot be messy. The motivation behind the structures is the fear of losing control and the need for certainty.
- Leadership is primarily provided through policies versus problem-solving relationships.
- Structures instead of people determine the opportunities and type of response to needs.
- Structures become rigid instead of staying fluid.
- There are multi-layers of approval and everything is taken to a vote, creating a culture of winners and losers.

The Tipping Stance: Trust Others

- Seek flexible guidelines versus concrete policies—just like Jesus did.
- Equip others to perform the ministry well and to share information about vision, goals and outcomes.
- Authority is given within an environment of trust that values character, gives freedom to experiment and make mistakes, and builds in feedback from others.
- Release people in ministry, knowing that experience is the best educator.
- Priority is placed on leadership development and growth of character.
- Trusting others shifts our definition of significant ministry. It is now about sending instead of just doing, where others experience God working through them.

Scripture: “Later the Master selected 72 and sent them ahead of him in pairs to every town and place where he intended to go . . . The 72 returned with joy and said, ‘Lord, even the demons submit to us in your name’ ” (Luke 10:1, 17 *The Message*).

Big Group Interaction

- If a new Christian had a ministry idea that required money, time and space in your church, what steps would they have to take to implement it?
- Who are the permission givers in your church?



Beyond the Candles

Looking for deeper meaning in the Advent season

by **Andrea Brown**, Student, William and Catherine Booth College

Whether we like to admit it or not, many of us have already begun to prepare for the holiday season. Marketing companies have been paving the way before the kids even had their Halloween costumes picked out. They are encouraging you to buy! buy! buy! Any day now, as you walk through major department stores or malls, our very own bell ringers will be heard and Christmas carols will echo wherever you go.

It's easy to prepare ourselves for the secular version of Christmas—it's in your face, it's loud, it's dramatic. But how do we prepare ourselves for the Christian Christmas? Is it through the weekly lighting of Advent candles accompanied by a devotional reading?

Some of us may feel that this is enough. For me, it was not. I was searching for something more, something beyond the candles.

As Christians, we believe that Christ is the centre of Christmas, but how do we prepare ourselves for Christ when the world has put more focus on anticipating Santa and his reindeer?

As God's people, we need to deliver the message of Advent to the world

Since learning about the Christian Calendar, I have come to understand Advent as far more than a candle-lighting ceremony. It is a time of sacred preparation, and more than just preparation for the birth of Christ.

Historically, Advent was not the beginning of the Christian year, but the end. The original themes of Advent focused on the second coming of Jesus. Today, we inherit both themes: the end of the Christian year with the expectation of Christ's return, as well as the beginning of the Christian year with the expectancy of his birth.

Many have misunderstood Advent to be exclusively a time to prepare for Christ's coming at Bethlehem. Yet it really celebrates the promise that he will bring an end to everything that is contrary to the ways of God. The resurrection of Jesus is the first sign of the destruction of the powers of death—the anticipation of what is yet to come in fullness.

Knowing this, Advent has new meaning for us. We celebrate the coming of Christ at Bethlehem, his coming into our hearts and his second coming. For four weeks before Christmas, our worship calls us into a time of waiting for the coming of the Lord. But what exactly does that waiting look like? Yes, we light candles during our church services, but how should we be living? What is our role during this time of anticipation and hope? What can the candles symbolize?


As a whole, the Church tends to focus a lot on Christ's coming, but this shouldn't cause us to ignore our calling as Christians in this world. Ask yourself, "Does our Advent service focus so much on the here and now that it ignores

the promise of the coming Kingdom?"

Near the end of this month, many of our corps buildings will be slowly transformed to usher in the Christmas season. Out comes the Advent wreath with its festive purple candles

and devotional readings. The band starts to play medleys of familiar carols. And the Nativity scene will make its way to a prominent location within the sanctuary. Some of you may hang banners with "Joy to the world" and "Come, let us behold him" stitched in eye-catching colours, and maybe Christmas trees will present themselves on the platform.

All of these things are great. In fact, the preparation of Christ's coming should be a dramatic occasion. But as God's people, we cannot shy away from current realities. We cannot cover up the pain within the world with bright colours and festive music. The reality of life is that we live between two Advents. We live constantly in an Advent spirituality. We need to examine the present in light of the past and future realities of Christ's first and second comings. We need to deliver the message of Advent to the world. This is the message of hope. God's future of wholeness is our promise. It has already begun in Jesus.

So this Advent, we need not cover up the despair of the world with fancy decorations. Let's hang the decorations and light the candles as we normally would. But this year, let's also be reminded that we are called to be lights unto the world—to bring hope into despair—all the time. Don't shy away from naming the struggles facing your congregation and the larger global community. Instead, make them a part of your congregation's preparation during Advent, remembering the reality of Christ's first coming and the surety of his return. For we are Advent people—people of promise and hope. 

For ideas on Advent worship that are in step with current realities, check out Reformed Worship—Resource Planning and Leading Worship at www.reformedworship.org

Christmas Away From Home

Canadian officers and lay personnel serving outside the territory always appreciate an encouraging word from home. Here are their names, along with postal and e-mail addresses. Please support them with your cards and prayers this Christmas. Check with Canada Post for mailing deadlines and be aware that the receipt of money or gifts sent to some countries cannot be guaranteed.

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Source: Personnel department as of September 2007

RECOGNITION

Faithful Heroes Enter Retirement



Lt-Colonels Gilbert and Marilynn St-Onge retired September 1 following 14 years as divisional leaders in Bermuda, Ontario North and Quebec Divisions. In 1962, they entered training college as single cadets, Gilbert from Notre Dame Corps, Montreal, and Marilynn from Barton Street Corps, Hamilton, Ont. Commissioned in 1964 as members of the Heroes of the Faith Session, they served in individual appointments in New Brunswick until their marriage in 1965. Subsequently they ministered in various other appointments in New Brunswick, Quebec, Ontario and Bermuda. They spent 23 years in divisional work, also serving in correctional and justice services, ministry to seniors and corps ministry. Following three years in Bermuda and four years as DC and DDWM for Quebec, they were appointed as divisional leaders for Ontario North in 1998, before returning to Quebec in 2004. Gilbert and Marilynn look forward to more opportunities of ministry in retirement as they seek God's guidance for the future.

Esteemed Author Awarded Army's Highest Honour

HERSHEY, PA., U.S.A.—During the U.S.A. Eastern Tty's congress meetings held earlier this year, **Col Henry Gariepy** was admitted to the Order of the Founder by General Shaw Clifton. The citation records that the colonel has "devoted himself to his sacred calling as an officer through a notable, tireless ministry of writing that has inspired and blessed countless others around the world" and "has always helped and encouraged others to write for Christ." Col Gariepy's wife, Marjorie, was present to support her husband during the presentation, which took place during the Sunday afternoon congress meeting



100 Years and Counting



HAMPDEN, N.L.—**Kenneth Pilgrim**, a longtime soldier of Hampden Corps, is seen celebrating his 100th birthday earlier this year with Cpts Brian and Betty Thomas, COs. Born in St. Anthony Bight, N.L., on April 29, 1907, Ken was one of 13 children. He worked in the fishing and logging industries and for many years remained active in retirement. Now a resident of Deer Lake Manor, he has an outstanding memory and enjoys sharing stories with visitors, including his 11 children and many grandchildren and great-grandchildren

GAZETTE

INTERNATIONAL

Appointments

Lt-Cols Yusaf Ghulam/Rebecca Yusaf, CS and TSWM, Pakistan Tty

TERRITORIAL

Appointments

Mjr Violet Barrow, chaplain, The Scarborough Hospital (Grace Campus), THQ social services—health services section; Mjr Linda Budgell, St. John's Temple, N.L. E Div (return from short-term disability); Cpt Ruth Gardner, administrative assistant, THQ personnel; Mjr Douglas Hefford, officer personnel secretary, THQ personnel; Mjrs Lorne/Edith Jewer, chaplains, Meighen Health Centre, Toronto, Ont. CE Div; Mjr Audrey Pritchett, DROS, Ont. CE Div (additional responsibility); Cpts Jamie/Shelly Rands, Saskatoon Temple, Prairie Div; Mjr Anne Venables, AC for Sask., Prairie Div

Short-term disability

Cpt Norm Gardner

Reinforcement personnel

Mjrs Norman/Lois Garcia, Old Orchard Beach Citadel, Maine, U.S.A. Eastern Tty; Rochelle McAlister, territorial HIV/AIDS co-ordinator, Zimbabwe Tty

Reinforcement addresses

Mjrs Norman/Lois Garcia, 104 Union Ave, Old Orchard Beach ME 04064, U.S.A

Long service—25 years

Mjrs Clyde/Gladys Osmond

Retirements

Mjr Bernice Elliott, out of Springdale, N.L. Last appointment: exec dir, Broadview Village, Toronto, Ont. CE Div; Mjrs John/Catherine McFarlane, out of Melfort, Sask. Last appointments: president and director of spiritual care, Winnipeg Grace General Hospital, THQ social services—health services section; Mjr David McCann, out of Rosemount, Montreal. Last appointment: Winds of Hope Ministries, Montreal, Que. & N.T. Div; Mjr Greg Simmonds, out of Fort William, Ont. Last appointment: Peterborough Temple, Ont. CE Div; Mjr Marjorie Simmonds, out of Regina Citadel, Sask. Last appointment: Peterborough Temple, Ont. CE Div; Mjr David Wilder, out of North Toronto Citadel, Ont. Last appointment: director, Riverdale Hostel, Toronto, Ont. CE Div; Mjr Joan Wilder, out of Park Extension, Montreal. Last appointment: director of family tracing services, Ont. CE Div

Retirement addresses

Mjrs Ken/Glennice Bonnar, Unit 18, 32640 Murray Ave, Abbotsford BC V2T 4T5; Mjrs Tom/Brenda Browne, 54 Northland Lake Rd, Sault Ste. Marie ON P6A 5K7; Mjrs John/Catherine McFarlane, 1142 Colby Ave, Winnipeg MB R3T 2P9; Mjrs Don/Greta Oakley, 802-110 Belmont Dr, London ON N6J 4W3; Lt-Cols Gilbert/Marilynn St-Onge, 4630 Rue Richard Hewton, Lachine QC H8T 1P3; Mjrs David/Joan Wilder, PO Box 193, Port Burwell ON N0J 1T0

Promoted to Glory

Brg Stella Cross, from Calgary, Sep 1

CALENDAR

Commissioners William and Marilyn Francis

Oct 31-Nov 2 international finance consultation, IHQ*; Nov 6 breakfast van run, Toronto; Nov 9 Red Shield business luncheon, Saskatoon; Nov 11 Cariboo Hill Temple, Burnaby, B.C.; Nov 12 officers' meeting, B.C. Div; Nov 18 Toronto Santa Claus Parade; Nov 18-21 territorial leaders' conference, JPCC; Nov 25 CFOT; Dec 1-2 25th anniversary, Williams Lake, B.C.; Dec 4 retired officers' Christmas dinner, Toronto

*Comr William Francis only

Colonels Glen and Eleanor Shepherd

Nov 1-5 officers' retreat and celebration weekend, Kingston, Jamaica; Nov 10-12 Southmount Citadel, Vancouver/meeting with divisional officers, B.C. Div; Nov 18-23 territorial leaders' conference, JPCC; Nov 25 Belleville Citadel, Ont.; Dec 9 Hope CC, Pickering, Ont.

General and Mrs. Bramwell H. Tillsley (Rtd)

Nov 9-10 Alpha course, Oshawa Temple, Ont.

Canadian Staff Band

Nov 17 Tri-Band Festival, Scarborough Citadel, Toronto; Nov 18 Toronto Santa Claus Parade; Dec 1 Christmas With The Salvation Army, Roy Thomson Hall, Toronto; Dec 15 Toronto Star Christmas concerts, St. Paul's Anglican Church, Toronto

TRIBUTE



TORONTO—Born in Chance Cove, N.L., in 1916, **Herbert Peddle** moved to Toronto where he became a faithful soldier of York Temple. The oldest member of the men's fellowship, he was known to all as a faithful prayer warrior. Herbert is survived by his wife, Sadie; stepsons Clayton and Paul Smedley and their families; six children and many grandchildren and great-grandchildren.

DARTMOUTH, N.S.—Born in Fenwick Mines, N.S., **Rhoda Amelia Wilson** was a faithful soldier of Dartmouth Community Church. Amelia, as she was known, was a faithful CCM worker for many years, often going beyond the call of duty to visit the sick in their homes, in hospitals and long-term care facilities. She was known on occasion to even do laundry for hospital patients and sit with those who were especially sick. Even as a nursing home resident herself in more recent years, Amelia continued to share her faith. Known for her love and laughter, she considered everyone a part of her family and her love and compassion is sorely missed. Amelia is missed by several step-grandchildren, nieces, nephews and many close friends.



Looking for creative ways to use *Salvationist*? Give these a try:

- Use *Salvationist* as a basis for discussion in corps council/church leadership team meetings
- Hand-deliver or mail copies of *Salvationist* to shut-ins to help keep them in touch with what's happening in Army churches and programs across the territory and around the world
- Organize a Bible study or small group to analyze an article or issue of *Salvationist*
- Draw attention to an article from the pulpit or in your weekly bulletin. Get people in your corps talking about issues that affect them!
- Record the names and addresses of visitors and send them a copy of *Salvationist* with a letter of greeting. Thank them for their visit and encourage them to make your corps their church home if they are searching for a regular place of worship

New Department Launched

IHQ has approved a new department that will specifically address the needs of officers within the Canada and Bermuda Territory. The new officer personnel department will stand alongside the leadership development and pastoral services departments and the employee relations section of THQ personnel services. It will administer areas such as services to retired officers, pensions and benefits, records, candidates, overseas personnel, the territorial abuse advisor, volunteers and officer appraisals. Major Douglas Hefford, formerly assistant secretary for personnel, has been appointed as the officer personnel secretary and as such will be the designated department head. Major Mona Moore will retain her position as assistant secretary for personnel and will work with Major Hefford as part of the new department.

Chatham Corps 125th Anniversary November 24-25

With Lt-Colonels Donald and Ann Copple
and
Ontario Great Lakes Divisional Youth Band "Exalt"

Saturday

12 p.m. Kettle Kick-Off
Downtown Chatham Centre
6 p.m. Dinner
8 p.m. Musical Concert

Sunday

10:30 a.m. Worship Service

Tickets
Dinner and Concert—\$20
Concert only—\$10



To purchase tickets, contact The Salvation Army Chatham-Kent Ministries, 46 Orangewood Blvd, Chatham ON N7L 5H1; phone: 519-354-8353. Cheque or money order must accompany ticket request. Tickets must be purchased by November 18

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Send: ☐ *Salvationist* (Canada \$29.80*; US \$36; Foreign \$41) ☐ *Faith & Friends* (Canada \$16.50*; US \$21.50; Foreign \$23.50)
☐ *Edge for Kids* (Canada \$12*; US \$15; Foreign \$17) *Includes GST

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Music In Their Souls

Documentary examines the significance of Salvation Army music in Canada and around the world

In 2005, Canadian film producer John Rosborough released a documentary on music-making in The Salvation Army that was broadcast on Vision TV. Three years in the making, the production was well received and is now available on DVD. *Salvationist* talked with John about Salvation Army: *Music In Their Souls*.

Salvationist: How much did you know about The Salvation Army before making this film?

John Rosborough: From a young age I remember having relatives who were involved in The Salvation Army. One uncle in particular played cornet in a Salvation Army brass band in Nova Scotia. Like many others, I was aware of the Army's highly visible outreach and charitable programs such as soup kitchens and thrift stores, yet the process of making the documentary continually introduced me to one surprise after another. It was amazing to discover how widespread the Army is, and on such an international scale. It was equally amazing to meet so many wonderful individuals with such a variety of backgrounds and stories to share.

Why focus on music specifically?

There are so many stories to be told about The Salvation Army, so many themes to explore and document. However, music is so clearly central to the Army's history and present-day efforts. As a musician and composer myself, I found the power of music woven throughout The Salvation Army a fascinating theme to explore.

Much of the film centres on the Empress of Ireland disaster, both retelling the tale of the ship's sinking and looking at its long-lasting impact on The Salvation Army in Canada, which continues to



In a scene from the film, the Canadian Staff Band plays at the 90th anniversary Empress of Ireland memorial service at Mount Pleasant Cemetery, Toronto

the present day. What drew you to this particular story?


Prior to the making of *Salvation Army: Music in their Souls*, I had about 10 years experience working on ocean-related television documentaries for broadcasters such as Discovery and the National Geographic Channel. One series, *Oceans of Mystery*, involved underwater documentary filming of the Empress of Ireland. The episode

You were fortunate to be able to talk to Army musicians from around the world, including General John Larsson, at the international music leaders' conference at Jackson's Point, Ont., in 2004. Much of what took place there is included in your production. What did you learn from the experience?

Having the opportunity to film this conference was unbelievably fortunate timing.

Meeting so many Salvation Army musicians from around the world had a profound impact on the documentary. To see such diverse approaches to music, yet all embracing the same spirit, truly underscored the central message of the film.

What is your impression of Army music today?

It seems to me that Salvation Army music is always evolving in terms of style, genre and instrumentation. The great thing about the Army's approach is that there always seems to be a place for both traditional and contemporary styles. From its origins, the Army embraced the popular music of the day as a means to reach all people. From brass band marches to African rhythms to full-speed-ahead rock 'n' roll, as General John Larsson suggests in the film, the key is that the music is played "in spirit and in truth." 



Contemporary worship teams demonstrate how the Army is always evolving in terms of music style, genre and instrumentation

recounted stories of the various survivors and victims of the shipwreck including The Salvation Army's Canadian Staff Band. It occurred to me at the time that the loss of this group was such a powerful story that it was a story unto itself—a classic tale of tragedy, heroism and triumph. Years later, it seemed to be such a natural fit within the themes introduced throughout *Salvation Army: Music in their Souls*.



Salvation Army: Music In Their Souls is available online at www.musicintheirsouls.com

Purity of Heart

by William Booth

This slim, pocket-sized book is the first in a new series featuring classic Salvation Army texts. *Purity of Heart* began in 1900 as a series of letters written by the Founder to be read in weekly gatherings of Salvationists. General Shaw Clifton writes, "The Holy Spirit still waits graciously to grant the blessing of a clean heart to all who seek in sincere faith. May the republishing of Booth's letters help to that end."

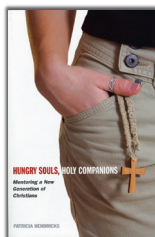


Hungry Souls, Holy Companions

Mentoring a New Generation of Christians

by Patricia Hendricks

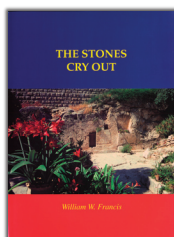
Young people are hungering for spiritual connections, but traditional church and Sunday school no longer draw them in. Hendricks offers a smorgasbord of ideas, stories and practical suggestions on how to be spiritual companions to young people, sharing the richness of their faith while riding along on their spiritual journey.



The Stones Cry Out

by Commissioner William W. Francis

Salvationists and others who have visited the Holy Land, as well as those who would like to, will find this book of great interest. Through the author's colourful photographs and penetrating narrative the reader can vicariously visit timeless locations associated with the land of Jesus' birth and ministry.

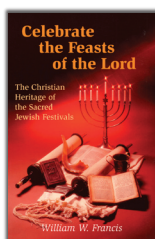


Celebrate the Feasts of the Lord

The Christian Heritage of the Sacred Jewish Festivals

by Commissioner William W. Francis

In this valuable and informative book, Commissioner Francis offers an interpretation of the sacred feasts and rituals celebrated by Jews since biblical times. Readers first learn about each festival's origin, then its meaning and practice within Judaism and finally its significance for Christians today.



Banding Still Alive and Well

I appreciate Colonel Glen Shepherd's article on the future of banding in your August issue. I agree that banding is not dead and think that it is an essential part of our Army identity. I know banding is not as important as the cross, the Holy Spirit or the Army's internationalism, nor our Wesleyan theology, our non-sacramental worship, our physical identifiability (uniform) and our bias to the poor. Still, I think it is important—and not to be frivolously discarded. It is a "part of our DNA," as they say. Our brass bands are one of only a few essential points of identity that distinguish us from the Baptists or the Alliance Church. And if we ever lost our interest in being somehow

distinct, The Salvation Army would soon cease to exist. At this year's Territorial School of Music and Gospel Arts, 87 of the 138 participants—almost two thirds—were in the brass band stream. That surely tells us something. I recently had a phone call from a church organization looking for brass players. I hope they never stop thinking of us in that way.

Major Kevin Metcalf, Territorial Secretary for Music and Gospel Arts, THQ Corps Ministries

Christianity Lite

I truly enjoy *Salvationist* and look forward to receiving it every month. Dick Staub's article on Christianity and pop culture (*Lite of the World?*, September *Salvationist*) is timely,

Supremacy

International Staff Band

Released earlier this year, this latest ISB recording features Dudley Bright playing his own new trombone solo, *Life's Command*. Other tracks include *Concertante for Cornets and Band* (Stephen Bulla), *City of God* (Brian Bowen), *In Christ Alone* (arr. Richard Phillips, played by Derick Kane) and *Supremacy* (Dean Jones).



Just a Closer Walk

Commissioner Marilyn D. Francis

Released as part of the U.S.A. Eastern Territory's Soloist Series, this CD includes many favourite songs arranged and presented in the commissioner's inimitable style. Tracks include *Satisfied*; *My Jesus, I Love Thee*; *In the Love of Jesus*; *Rock of Ages*; *Hiding in Thee*; *Let Not Your Heart Be Troubled*; 'Tis So Sweet to Trust in Jesus; *Only Trust Him*; *God Leads Us Along* and *Just a Closer Walk With Thee*.



Captivating Heart to Heart

An Invitation Into the Beauty and Depth of the Feminine Soul

Join Stasi Eldredge and an intimate group of women as they gather to talk about their stories and how God is transforming their lives. Share in the laughter and the tears. Discover for yourself the healing power of God's love as he restores your heart as a woman and sets you free.



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and coupled with Captain Amy Reardon's insightful views on the "prosperity gospel," creates a formidable rebuke of the watered-down entertainment and narcissistic theology that passes for church these days. Indeed, the superficial and market-driven values so prevalent in secular society have morphed with the Christian evangelical ethos to an alarming degree. This is especially true with music. We are losing the solid theology of great hymns and songs, and are replacing it with monotonous two-chord drones coupled with interchangeable feel-good lyrics. Shouldn't church be different from everyday life?

Dr. Gary Compton, Wesley Chapel, Fla., U.S.A.



Colonel Eleanor Shepherd answers your questions

Attending different churches

Is it wrong to attend Bible study and social functions at one church and Sunday worship services at another? I really am encouraged and challenged by both groups and enjoy the fellowship of the two different congregations. Should I pick one church? All Christians are part of the body of Christ.

You are right. All Christians are part of the body of Christ. We value both our family and our friends. But if we came home to

our family every night, yet had all our meals with our friends down the street, it would cause problems and create social confusion. In a crisis situation, we'd like to think we can count on our family being there to help us through. Yet since we have not nurtured our relationship with them the way one does in sharing meals together, we might find we have to overcome social distance to get them to be there for us. Our friends, who have grown accustomed only to providing us with food, may take a while to learn how to respond to other needs. To benefit most from the nurtur-

ing relationships that a church fellowship provides, it would seem wise to nourish our relationships with one church family. At the same time, we can still enjoy occasional opportunities for fellowship with other Christians, even in their settings. We just won't make a habit of taking all our meals there. The Lord delights in our love for one another.

Send your questions to Colonel Eleanor Shepherd, spiritual life and prayer co-ordinator at eleanor_shepherd@can.salvationarmy.org or 2 Overlea Blvd, Toronto ON M4H 1P4.

prayerzone

Prayer Diary 2007

November 1-4

Living the Vision: We envision an Army of global vision

- 1 Pray that we develop a desire to co-operate with what God is doing that goes beyond our borders to every part of the globe
- 2 Pray that we will discover ways to celebrate our rich heritage of internationalism
- 3 Pray that we will be motivated to assist our global neighbours, particularly our partners in mission, in practical ways
- 4 Thank God for every opportunity to support our partners in mission and be involved in other international development projects

November 5-8

Focus on the Persecuted Church

- 5 Pray for our brothers and sisters around the world who face daily hardship, discrimination and persecution because they are Christians
- 6 Pray for those who, through ignorance, blindness, demonic interference and sin, have set themselves against Christ's Church
- 7 Pray that the Holy Spirit might awaken those who profess Christ, yet who are lukewarm, uncaring, unfruitful, fearful or preoccupied with lesser priorities
- 8 Pray that God will embolden all Christians to embrace his call on their lives to be his ambassadors, whatever the personal cost

November 9-15

Focus on the Canadian Military

- 9 Pray for divine protection of troops serving in Afghanistan. Ask God to comfort the families of Canadian soldiers who have lost their lives

10 Pray for Canadian sailors who are currently at sea. Ask God to protect them and make their families at home aware of his presence, drawing them to faith in Christ

11 Pray for Cpt Patrick Lublink at the U.S. Army Hospital in Landstuhl, Germany, that God will provide a ministry of presence and pastoral care to wounded Canadian soldiers from Afghanistan

12 Pray for the men and women who fly with the air force, that in the solitude of flight they will discover the greatness of God and be inspired to commit their lives to him

13 Pray for all military chaplains, that they will provide spiritual sustenance to those under their care and encourage them into a closer relationship with Christ

14 Praise God for the ministry of the Military Christian Fellowship and its vision to reach those in our armed forces for Jesus Christ

15 Ask God to fill believers serving in the military with his Spirit, so they will reflect his wisdom, strength and love in their relationships and their duties, drawing others to him

November 16-22

Focus on Ontario North Division

- 16 Pray for the staff of Barrie CJS, that they would have direction and wisdom in ministering to those within the criminal justice system
- 17 Pray for the physical health of members of the staff and congregation at Midland Corps
- 18 Pray for Owen Sound Corps and Tri-Town CC (New Liskeard), that young people will be encouraged and leaders will commit to support and expand existing ministries
- 19 Pray for new growth at North Bay Corps
- 20 Pray for the development and growth of Christian education at Orillia Corps
- 21 Pray for outreach efforts to the Cape Croker Indian Reserve

22 Pray for the DHQ team as they support, encourage and share in ministry

November 23-26

Focus on Candidates for Officership

- 23 Pray for a sensitivity and responsiveness in those whom God is calling
- 24 Pray that wisdom and discernment will be given to those who are involved in reviewing candidates' applications
- 25 Pray that all obstacles will be removed for accepted candidates as they prepare for their transition to training college
- 26 Pray that God will prepare the accepted candidates and CFOT staff for the time they will spend together

November 27-30

Focus on the International Salvation Army: Australia Southern Territory

- 27 Pray for gifted and passionate leaders to be corps planters, and for effective identification of those who can rise to this challenge
- 28 Pray for an obedient response by those God is calling to Salvation Army leadership and that they will be effectively equipped and trained.
- 29 Pray for relief workers as they bring water and encouragement to those touched by a 10-year drought, the worst in Australia's history.
- 30 Pray for Salvationists to commit to fervent, non-stop prayer as part of the territory's new 24/7 prayer initiative

The 2007 Prayer Diary is available online at Salvationist.ca. To receive your copy by e-mail, contact Colonel Eleanor Shepherd, spiritual life and prayer co-ordinator, at eleanor_shepherd@can.salvationarmy.org

A Lasting Legacy

As parents and grandparents, we are responsible to pass on our faith to succeeding generations

by Dr. James Read, Executive Director, Ethics Centre

On May 19, our granddaughter Amaya Evangeline Wood was born. As you can imagine, my wife, Laurie, and I were delighted. In fact, there was great rejoicing in the Read and Wood households. And we think the angels rejoiced with us, too.

I wasn't quite so joyful when the pastor asked me to speak about "legacy" on Amaya's dedication day. Could I really be that old and past my prime? I accepted the assignment but had to say that, in all honesty, "legacy" is not something I have thought very much about. Not only because I have refused to accept the truth that I'm getting older, but also because of a negative reaction I have to people who do think a lot about creating a legacy. It seems to me, quite frankly, that people who want to ensure that their name lives on for some accomplishment are making a considerable mistake. I think legacies are what future generations grant to us or withhold from us. This is not to say that we shouldn't have goals or we shouldn't want to give our children's children something good to say about us. Rather, it is a simple recognition that the outcome is largely beyond our control.

Recognizing how little is really in our control may be one of the important lessons I'm learning as a grandparent. Psalm 127:3 says that children are a gift from God—a "heritage" or "reward" from him. In saying that, the psalmist is challenging the very natural parental inclination to think that we created our children, that they are ours, and therefore it is our right and responsibility to shape them into what they will become.

Very early on as parents, Laurie and I discovered the foolishness of this. As we looked into the faces of our three children the moment they were born, we searched for family resemblances, of course. But what overwhelmed us was the realization

deep in our hearts that what Laurie and I were presented with was something much more than we could take credit for. Here was God's handiwork.

Jeremy is our firstborn. Laurie recalls reading a book in the early days of his life that reminded us that, as parents, we were the persons primarily responsible for introducing our children to God. She recalls feeling ambivalent about the

In praying for our grandchildren, we are asking that they might come to know the lavish love of a God who bestows his grace to a thousand generations

onerous yet exciting challenge of what that might mean. It was apparent that we would need to rely on the Holy Spirit to teach us how to live exemplary lives and that we would need to acknowledge the lessons of God's grace and forgiveness. The role of community quickly became apparent, too, as we thought of the privilege of having our Christian friends play a part in our children's introduction to God. While we learned as parents that we weren't in full control, we also learned that we weren't shouldering the parenting task alone.

How much more that sense of limited control hits you as a grandparent! Laurie and I are button-poppingly proud of our two granddaughters, Amaya and Ceanray. But we also realize how much they come to us as gifts from their parents and

from God. We've had remarkably little to do in their coming to be. Our calling is not to take credit for them, but to appreciate them, delight in them and love them. To give them a secure sense of belonging and place in the family. To want the very best for them. Perhaps to offer them sage advice (which they may or may not take). And above all, to pray for them.

In praying for our grandchildren, we are asking that they will come to know the lavish love of a God who bestows his grace to a thousand generations (see Deuteronomy 7:9).

The very human inclination to want to have control and to put our mark on life means that we tend to think short-term. Politicians are always looking to the next election. Business leaders look to the end of the fiscal year. Teachers and students look to the end of semester. Short-term thinking is a big part of the problem we human beings are imposing on our world.

If Laurie and I can have faith in a God whose love extends a thousand generations, and can pass that faith along to the generations of children and grandchildren we are given the chance to see, that will be the most important part of our legacy. ☺



Dr. Read with seven-year-old granddaughter Ceanray and newborn granddaughter Amaya

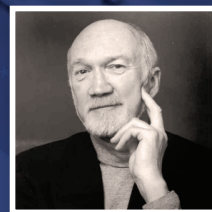
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